THE HISTORY OF MAN.

VOL. II.

THE HISTORY OF MAN:

Displaying the

Various Powers, Faculties, Capacities, Virtues, Vices, and Defects of the

HUMAN MIND:

As Exhibited

In the Conduct, Sentiments, great Undertakings, Improvements, and Attainments, as well in the Arts Civil as Military, of the most EXTRAORDINARY GENIUS'S, in the different Ages and Nations of the World.

Digested under PROPER HEADS.

The Whole Interspers'd with

MORAL REFLECTIONS.

AND

Calculated to increase Knowledge, to promote Virtue, to discourage Vice, and to furnish Topics for innocent and ingenious Conversation.

PRECEPTS may lead us, but EXAMPLES draw.

VOL. II.

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CHAP.

CHAP. LVI.

Honours done to ſome great men.

NOTHING is ſo common in the mouths of the vulgar as detraction; no action can be ſo well perform'd, but if they cannot totally deface it, they will be ſure to ſully it by invented calumnies and ſuſpicions; honour is ſo fickle and fleeting, that after all the care, hazards and pains to procure its favour, 'tis very ſhort-lived; and if once loſt, never to be redeem'd. 'Tis ſeldom granted while men are in a capacity to receive it; but ſome we find are excepted from the general rule, and have enjoyed it both living and dead. As for example,

Cartzſchugai Chan was ſent by the king of Perſia with a ſmall army againſt a numerous force of the Turks, that had laid ſiege to Bagdat, whom he fatigued with continual ſkirmiſhes for the ſpace of half a year together, and at length totally defeated them, and ſaved the city. The notice whereof coming to Shach Abas king of Perſia, who had thrown himſelf into the city, he went out to meet Cartzſchugai Chan, and approaching near him, diſmounted, ſaying, 'My dear Aga, by thy valour and conduct, 'thou haſt given me a victory ſo great, that if 'heaven had put me to my choice, I would not

'have asked one more conſiderable; come, 'mount my horſe, 'tis fit I ſhould acknowledge 'it by attending thee on foot.' Cartzſchugai ſurprized and aſtoniſh'd at this unwonted honour, begged the Sophi on his knees to be excuſed, and that he would regard him only as his ſlave, that had done nothing but his duty; but all his intreaties ſignified nothing, he was forced to mount, and the king and all his noble retinue followed him on foot. *Olear. Trav.*

A curious and rich cabinet, beautified with gold, and adorn'd with pearls and diamonds, which ſometime belonged to Darius king of Perſia, but after his defeat, falling into the hands of Alexander the Great, his friends about him ſhewed many uſes that ſplendid casket might be put to, but none it ſeems hit his opinion, who ſaid, 'It ſhould be a caſe for Homer's works, 'for too much care and coſt could not be em-'ployed in preſerving them.' He alſo, when the city of Thebes was to be plunder'd, gave poſitive orders, that the houſe of Pindar, the famous poet, nor any of his family or relations ſhould be moleſted. In memory of his tutor Ariſtotle, he cauſed the town where he was born to be rebuilt in a ſumptuous manner. And one day ſeeing a man approach him with joy in his face, as the meſſenger of glad tidings, 'What, 'ſays he, makes thee have ſo pleaſant an aſpect, 'haſt thou brought me intelligence that Homer 'is alive again?' *Lipſ. Monit.*

That celebrated warrior Timoleon of Corinth, having ſubdued the tyranny of Dionyſius in Sicily, and reſtored Syracuſe to their juſt liberties, that city, to expreſs their gratitude, at his death decreed

decreed him everlaſting honours, and built his tomb in the Forum. *Sabel. Ex.*

Aratus, by his valour having deliver'd the Sycionians from a ſevere oppreſſion and tyranny, to the enjoyment of their liberties and privileges; tho' he lived out of the Sycionian territories, they attended his corps crowned to their city, ſinging his commendations, built him a ſtately tomb, calling it by his name, and annually celebrate the day of his nativity with ſolemn ſacrifices and paſtimes. And if any of the relations of Aratus were preſent at this yearly commemoration, they obliged them to take the moſt honourable place in that aſſembly. *Fulgos.*

Plato returning from Sicily, and paſſing thro' Olympias, tho' all the people were at the celebration of their plays, which they were more than ordinarily fond of; yet as ſoon as they had notice of his approaching near, they forſook their ſports, which (conſidering their vanity) was a wonder, and all run to meet him, looking upon him with reſpect and adoration, as a perſon more than human, that the Gods had ſent from heaven as a bleſſing upon mankind. *Ibid.*

Conſtantine the Great, emperor of Rome and Conſtantinople, dying in Nicomedia, his life-guard rent their cloaths, lay upon the ground, and omitted no paſſion that might expreſs an inſupportable ſorrow. His prefects, captains, and the reſt of the ſoldiers, rather ſurpaſſed than imitated their grief, crying out, that death had deprived them of their protector and father. The citizens run about the ſtreets like ſo many perſons that had loſt their ſenſes. Others hung down their heads in perfect ſilence, declaring by

the poſture of mutes, that their ſorrow was inexpreſſible, and all declared, that by that fatal ſtroke they had loſt all the comforts of human life. At Rome the ſenate and populace obſerv'd no meaſure in their grief; they ſhut up their baths, disfrequented the plays and markets, and prohibited all ſigns of joy and felicity. Having pronounced him a happy monarch for dying in ſo great glory, they cauſed him to be painted above the celeſtial orbs, in the ſociety of bleſſed ſouls, and ſent an embaſſy to his ſon Conſtantius to ſend them the corps of his deceaſed father, which would add the greateſt honour to the city of Rome, that the remains of ſo illuſtrious a prince was interr'd among them. *Zuing. Theat.*

Eraſmus, of Rotterdam in Holland, an ingenious, learned and good man, was honour'd by moſt of the great and learned men of his age, who thought themſelves happy in having the honour of his acqaintance. Making a panegyric on Philip, the father of Charles V. as he came out of Spain into Germany, while he was a ſchool-boy, that king took ſuch notice of his early ingenuity, that he honour'd him with a yearly penſion during life. King Henry VIII. of England, wrote to him with his own hand, gave him large taſtes of his bounty, and offer'd him a houſe and land worth ſix hundred florins a year, to invite him to reſide in England. Francis I. king of France, wrote to him alſo, offering him a biſhopric, and a thouſand florins a year, to take his repoſe in France. Charles V. offered him a biſhopric in Sicily, made him one of his privy-council; and, beſides other expreſſions of his bounty, gave him four hundred florins

rins per annum, with a promise of making them five hundred, if he would profess at Vienna. Sigismund king of Poland, and Ferdinand king of Hungary, were very bountiful to him, and made him great offers to dwell in their dominions. Anne princess of Veriana gave him a pension of a hundred florins. Frederic duke of Saxony, and William duke of Gulic, made him great presents. Pope Adrian VI. wrote to him three several times. He congratulated the rise of Clement VII. to the papacy, who in requital sent him five hundred florins, and by his apostolical letters invited him to Rome. Paul III. would have made him a cardinal, if death had not prevented him. William Warham, archbishop of Canterbury, gave him an exhibition. Cardinal Wolsey gave him a pension out of a prebendary of York. The bishops of Lincoln and Rochester liberally supplied him upon all occasions. The lord Montjoy, Sir Thomas Moore, bishop Tonstal, and dean Colet, were his constant benefactors. Cardinal Matthæus offered him a pension of five hundred ducats to live in Rome, and sent him a cup of beaten gold. Another, but a richer, was sent him by Albertus, archbishop, cardinal and elector of Mentz. Cardinal Campegius, among other tokens, sent him a diamond ring of great value. Stanislaus Olmucensis sent him a silver bowl, double gilt, with four pieces of gold, the coin of ancient emperors. The bishop of Basil offered him half the revenues of his bishopric for his company. Thurxo, bishop of Vratislavia, went ten days journey out of his way to see him. Vigilius Zuichemus gave him a gold ring; and William

earl of Eysenberg a dagger, which, by the inscription, he wished in the hearts of his enemies. *Full. Act. Rediviv.*

CHAP. LVII.

Of honesty in life and conversation.

WE live in an age, wherein honesty is in danger of being made a bankrupt; for 'tis difficult to negociate without dissimulation, to sell without lying, or buy without being cheated. Justice, simplicity and plainness, is turn'd into art, subtilty and fraud; and if Diogenes was alive again, he might employ his candle and lanthorn to as little purpose as formerly. We retain no solid and express effigies of true justice and honesty, but the world contents itself with the shadows and images of them. There are many Gnatho's that make a shew of honesty and virtue, with affected looks, counterfeit gestures, and feigned protestations, when indeed there is no honesty at all in them, but mere hypocrisy and knavery. But tho' these exceed in number, yet the world has many honest people in it; such as scorn to lye, dissemble or defraud, that will suffer a thousand wrongs in their own persons or estates, before they will do the least injury to others; and always act by that golden rule, in measuring to others what they would have measured to themselves. And since this kind of men are rarely to be met withal, we should put the higher value upon them when they

they are found, and treat them with such a decent and upright behaviour, that we may always find them on occasion.

If accusation should imply guilt, few men in the world could be reputed innocent. M. Portius Cato lived with that integrity and honesty, that tho' his enemies had preferred no less than fifty accusations against him, yet by the common suffrage he was always declared innocent; and that not by the power of his riches, or the interest of his friends; but the justice of his cause, and the malice of his enemies was so apparent, that they who did not love, but rather hated him, were yet ashamed to shew it. His honesty in doing right to the injured, and his severity in punishing offenders proportionably to their crimes, had raised him many enemies, and no less envy; for he pardoned none that were guilty, nor was a friend to any but those that truly loved and served their country. He was also as wise as just; for being accused again in his old age, he made it his request, and obtain'd it, that Tiberius Sempronius Gracchus, one of his chiefest enemies, might sit alone in judgment upon him; who examining into the cause of the complaint, pronounced him not guilty; and by this confident action Cato prevented all future accusations, lived in glory, and died in peace. *Lipf. Monit.*

Aristides had the reputation to be the honestest person among all the Greeks, and yet some envying his glory, he was in danger of a ten years banishment, from the manner of the suffrage which the Grecians used, called Ostracism. While they were collecting the voices, and he being in the crowd, one that could not write himself,

desired him he would do him the favour to write the name of Aristides in his shell, as the person he would have to be condemn'd and exiled. 'Do you know him, says Aristides, or what 'wrong has he done you or yours?' 'Neither, 'said the man, but it grieves and vexes me to 'hear him called every where Aristides the Just 'and Honest, and therefore I would have him 'condemn'd.' 'An excellent argument,' said Aristides; and so took the shell, and wrote his own name in it as the person desired. *Ibid.*

Julius Drusus, a tribune of the people, had a house that in several places lay open to the view and inspection of his neighbours, which an artificer perceiving, told him, 'That for the sum 'of five talents, he would prevent that incon-'venience.' 'No, said Drusus, I have (thanks 'to the Gods) no occasion for that; but if thou 'canst make every room in my house so perspi-'cuous, that the whole city may behold all my 'actions, I will give thee five talents more than 'thou demandest.' He knew his life was innocent, and his actions just, and therefore was in no fear of spectators. *Zuin. Theatr.*

When the corps of Thomas Howard, second duke of Norfolk, was buried in the abbey of Thetford, in the county of Norfolk, in the year 1524; no person could demand one groat of him, for any debt he had contracted, or require restitution of him for any injury he had done, whilst he was among the living. *Weaver's Fun. Mon.*

When the senate of Rome was about electing a censor, and Valerianus was in nomination, the universal acclamation was for him, and one, as the

the mouth of the rest, harangued thus in his commendation: 'Who should we elect but Valerianus, whose life is a censorship? Who is so fit to be judge of us all, as he who cannot be charged with any crime? Valerianus is a prudent and wise senator, modest, grave, a friend to good men, and an enemy to tyrants; an utter foe to the vicious, but more severe against vice. We would have this man for our censor, whom we will imitate to the utmost of our capacities. He is the most noble among all the senators, the highest by birth, of an unspotted life, of profound and excellent learning, of celebrated manners, and the example of antiquity, honest in his actions, faithful in performing his promises, whom no man reviles, and whom all men speak well of.' *Cœl. Rho.*

Richard II. being deposed, Henry of Bolingbroke crown'd king, and a law made that the inheritance of the crown should remain in king Henry, and the heirs of his body, a motion was also made in parliament, how the deposed king should be disposed of. At which time Thomas Merks, bishop of Carlisle, with extraordinary zeal and freedom, maintained the right of his deposed sovereign, and resolutely opposed the usurpation of his supplanter; and tho' it cost the good prelate a prison, and the loss of his life, yet the memory of so gallant an action will never die, as long as fidelity and loyalty shall have any esteem in the world. *Daniel's Hist.*

CHAP. LVIII.

Of hope, or expectation of things to come.

HOPE we have already defined to be a gentle and ſweet effuſion or expanſion of the ſoul, towards ſome good expected to come; ſo that when we are full of hope, we feel a certain inflation both within and without in our whole body, together with a glowing but pleaſant heat from the blood and ſpirits univerſally diffuſed; and when hope by this means is ſtrong enough to produce courage, it ſtands ready to encounter the difficulties that oppoſes her in the way to her end, bids defiance to danger, and conquers all before it. Hence ſome call it the manna from heaven, that comforts us in all extremities; others the pleaſant and honeſt flatterer, for nothing but hope will careſs the unhappy in expectation of happineſs in the boſom of futurity. When all other things fail us, hope will ſtand by us to the laſt. Hope gives freedom to the captains chained to the oar; health to the ſick, while death grins in his face; victory to the defeated; and wealth to the beggar, while he is craving an alms.

When Alexander the Great took up reſolutions to make a deſcent into Perſia, he gave his patrimonial eſtate to his friends; and having legally paſſed away the whole, Perdiccas ſaid, 'And what, O king, do you reſerve for your-'ſelf?' 'My hopes,' ſaid Alexander. 'Why 'then,

'then, reply'd the other, of those hopes only 'will we that are your followers be sharers.' And for that reason refused what the king had freely given him, and his example was followed by several others. *Plut. in Alexandro.*

A Rhodian taking too much freedom in reprehending the vices of a tyrant, he was shut up in a cage, his hands were cut off, his nostrils slit, and his face disfigured by many rude gashes cut in it; whereupon a friend advised him to put an end to his miseries, by famishing himself to death. But he with great indignation rejected the proposal, saying, 'While a man has breath 'all things are to be hoped for; and he would 'not lose the pleasure of hoping, to rid himself 'of his present affliction.' *Erasmus Ap.*

Hope with a goodly prospect feeds the eye,
Shews from a rising ground possession nigh;
Shortens the distance, or o'erlooks it quite;
So easy 'tis to travel by the sight.

DRYDEN.

C. Marius, tho' of obscure parentage, was very ambitious, and had deserved well of the public in several military expeditions, which gave him hopes of advancing his fortune in civil affairs. First he sought to be made an Ædile of the superior class, afterwards sollicited for a minor ædileship; and tho' he miscarried in both, yet still his hopes buoy'd him up, in expectation of being one day the chief of that famous city, in which he luckily succeeded. And when Sylla proscribed him, and set his head at a price, and being now in his sixth consulship compelled to

wander in strange countries, in hourly peril of his life, yet he still supported himself by a prediction, that told him he should be consul of Rome a seventh time. Nor was he deceived in his expectation; for by a strange revolution in public affairs, he was recalled to Rome, and re-elected consul. *Plut. Apoth.*

CHAP. LIX.

Of hospitality, and entertainment of strangers.

THE Lucanians have a law among them, as unrepealable as those of the Medes and Persians, that no man shall refuse the entertainment of a stranger, (especially if he be under any kind of necessity) that comes to him after the sun is set, with a purpose to lodge with him, and be entertain'd by him; and in case of offending against this law of hospitality, he is to be fined, stigmatized, and his house to be demolish'd, as unworthy to have one, that was unwilling to afford the use of it to him that wanted it. Men that live always to themselves, had need to have a well-timber'd bottom, for if once it proves leaky, they will find but few hands to stop it, but many to widen the breaches, that the vessel may sink altogether. It was once the glory of England, that a plentiful country was given by heaven to an hospitable and charitable people; but, as Mr. Fuller says, hospitality has fetch'd its last groan, and there is small hopes it will ever come to life again, whilst costly equipages,

pages, and gaudy liveries on idle fellows backs, takes away what was wont to be laid out in filling empty bellies.

Edward earl of Derby was celebrated for his diffuſive charity, and exemplary hoſpitality. A true old Engliſh peer, whoſe proviſions was of the growth of his own country, rather abounding in plenty of ſubſtantial diet, than in foreign ſtudied diſhes. His entertainments were deſign'd for health and nouriſhment, and not to gratify nice and curious palates. His gates were always open, his table conſtant and equal, where all were welcome, but none invited. His hall for the moſt part was full, his gates always. The one with the gentry and yeomanry of the country, who were his retainers in love and honour; the other with the aged, infirm, and induſtrious poor, whoſe asking was prevented by alms, and expectation with liberality; the firſt being provided with meat, the ſecond with money, and the third with work. Nor was he bountiful at other men's coſts; for once a month he inſpected his incomes, and once a week he took account of his disburſements, that none might defraud him, or be wrong'd by him. When, to the grief of the whole country, he died, it was ſaid of him as of the ſecond duke of Norfolk, not a tradeſman could demand the payment of a groat he ow'd them, nor a neighbour or tenant the reſtitution of a penny he had wrong'd them of. *Loyd's State Worthies.*

Henry Wardlow, preſentor of Glaſgow in Scotland, was famous for his hoſpitality; inſomuch, that when the ſteward of his houſe complained that his family was innumerable, and deſired they might

might be reduced to a certainty, he condescended to his proposal, and his secretary being to set down their names, he asked his master with what names he should begin the list of his retainers, who answer'd Fife and Angus, which were two counties that contain'd thousands of inhabitants. His servants hearing this, gave over their project of retrenching his family; for they saw he would dismiss none that were already retain'd, nor hinder any that should make his house their refuge for the future. *Spotswood's Hist. Scotland.*

Conradus Gesnerus was so much inclined to hospitality, that his house was always open for the accommodation of strangers, but especially men that were addicted to the study of good literature, and those he seldom wanted, as well in respect of his obliging conversation, as that he had an excellent library, a repository of great curiosities both in art and nature, and was communicative of his knowledge. *Melch. Adam. in Vit. Germ.*

Callistratus, a professor of rhetoric in the city of Galepsus in Eubæa, was renown'd for his bounty and hospitality; for when he was at home, a stranger could hardly sup at any other house than his, he was so full of courtesy, that 'twas a difficulty to withstand the importunities he used in caressing and inviting strangers, and was the chief man among others that imitated the example of Cimon in liberalities. *Plut. Mor.*

Gillias, a citizen of Agrigentum, had a large share of the goods of fortune, and which is greater, a will to lay out his wealth to the best uses, exactly agreeing with that of Tully. *Nihil*

habet fortuna magna majus, quam ut possit nec natura bona melius quam ut velit, benefacere quam plurimus. 'A great fortune hath nothing greater 'in it, than that it is able; and a good nature 'hath nothing better in it, than that it is wil-'ling to do good to many.' His house was the treasury of munificence, the scarcity of provision in dear years were supplied from thence. And tho' these expressions of his bounty extended to all in general, yet he relieved the necessities of particular persons, gave portions to poor virgins, entertain'd strangers, not only in his city, but at his houses in the country. At one time he received and cloathed five hundred Gelensian knights, that by a storm at sea were cast ashore in his territories. Whatever he possessed was a common patrimony, and therefore not only the citizens of his own city, but all the people of the neighbouring countries, put up prayers and vows, for the continuance of his life in a state of health and happiness. *Valer. Max.*

CHAP. LX.

Of husbands, loving and unnatural.

IT was wittily said of one, that he that does not love his wife is a fool for his own sake, and a greater coxcomb if he has not wit enough to make her believe he loves her; for there is a resistless charm in kindness, that secures our own peace and quiet, disarms and captivates an en-

enraged fury, and clips the wings that were ready to fly into the embraces of an interloper.

When Darius king of Persia was defeated by the Macedonian conqueror, and under apprehensions that his wife Statira was slain by the enemy, it went so much to his heart, that he filled his remaining camp with grievous lamentations, saying, 'O Alexander, who among all 'thy relations have I put to death, that thou 'shouldst do this? Thy displeasure is causeless 'on my part; but if thou hadst justice on thy 'side, 'tis below thy character to make a war 'against women.' But when he heard she was alive, and treated by Alexander with the honour and tenderness that was due to her sex and quality, he then supplicated the Gods, that Alexander might be successful in all his enterprizes, tho' he was his mortal enemy. *Zonar. Annal.*

Tiberius Gracchus was so great a lover of his wife Cornelia, that when two snakes were found in his house, and according to the superstition of those times, were warned by the augurs not to suffer them both to make their escapes, but to kill one of them; assuring them, that if the male were let go, Cornelia would die first; on the contrary, that Gracchus would die first, if the female had its liberty: 'Then turn out the 'female, said he, that Cornelia may out-live 'me, for I am the older of the two.' It fell out accordingly, Gracchus died, leaving many sons behind him, so entirely beloved by Cornelia, and the memory of her husband was so precious to her, that she refused to marry with Ptolomy king of Egypt. The death of her husband lay so heavy upon her heart, that the splendor of a crown,

a crown, the state of a queen, and the glory of a kingdom were utterly rejected. *Val. Max.*

C. Plautius Numida, a senator of Rome, had such a dear affection for his wife, that being surprized with the notice of her death, and unable to sustain the weight of his sorrow, he thrust his sword into his breast; but being hinder'd from putting an end to his days by the interposition of his domestics, and his wound being dress'd and bound up in order to a cure, yet he was so resolute in his purpose, that as soon as he found himself alone, he tore off the applications, opened the orifice which his sword had made, and so let out a soul that would not continue in his body, after that of his wife had forsaken its mansion.

Charles dauphin of France, having barbarously killed John duke of Burgundy, his son Philip the Good being told the history of it, loaded with grief and anger, run into his wife's chamber, who was the dauphin's sister, saying, 'O, my 'Michalea, thy wicked brother the dauphin has 'murder'd my father.' The afflicted lady, who had a tender affection for her husband, broke out into tears and lamentations, and fearing it might occasion an irreconcilable difference between her and her husband, refused all consolation; which the duke fearing might prejudice her health, said to her, 'Notwithstanding thy 'brother's villainy, thou shalt be no less dear 'to me than formerly; it was none of thy fault, 'and thou shalt not suffer for his; therefore 'take courage, and comfort thyself with this 'assurance, that I will be loving and constant 'to thee while I have a being.' And he was

just

just to his promise; for living with her three years after, he treated her with the highest conjugal respect and kindness. *Lips. Monit.*

Orestilla wife of M. Plautius, hearing her husband would touch at Tarentum in his voyage to Asia, went thither on purpose to make him a visit, and falling sick of a disease that resisted medicines, she died. Plautius having given directions for the solemnity of her funeral, suitable to her quality, she was laid upon the pile to be burnt according to the custom of the Romans. The last office of near relations was to anoint the dead corps, and give it a valedictory kiss; but while these ceremonies were performing, the sorely-afflicted husband, unable to conquer his passion, fell upon his own sword and died. His friends recovering from their astonishment, took him up, and laying his body by that of his wife's, burnt them both together. Their sepulphre is yet to be seen at Tarentum, and is called the tomb of the two perfect lovers. *Valer. Max.*

A certain Neapolitan, whose name is not mentioned by my author, being at work in a field bordering upon the sea-side, his wife being at some distance from him, was seized by the Corsairs of Tunis, and carried on board their vessel. When missing his wife, and seeing a ship at anchor, he soon conjectured what the matter was, and throwing himself into the sea, swam to the ship, telling the captain, 'He was come to take 'the same fate with his wife; for tho' he under-'stood the hardship and misery he must undergo 'in slavery, his love had conquer'd all difficul-'ties, he neither could nor would live but 'with her.' The Turks admiring the man's affection,

affection, at their return told it to the king of Tunis, who pleasing himself with so singular an example of love and constancy, gave them both their liberties, and by his command the man was made one of his guard de corps. *Fulges.*

Bajazet I. after the great victory he lost to Tamerlane, among his other afflictions, saw his beautiful wife Despina, whom he dearly loved, ignominiously treated by the conqueror in his sight. Other contempts and disgraces he bore with courage, but that being more dishonourable than all the rest, he so resented it, that he beat out his brains against the iron bars of the cage, wherein he was confined to be shewed in triumph. *Ricaut's pres. State of the Turk. Emp.*

But 'tis to be feared, that the list of unkind, if not unnatural, husbands does exceed that of good ones, which seems very strange, because the ill ones do not desire to be thought so, tho' at the same time they are a contradiction and a scandal to themselves. But unnatural husbands are a reproach to humanity, and worse than the most savage beasts; as may be seen in the following examples.

A Frenchman of note, in the province of Languedoc, whose name was Villars, married a young, rich and beautiful lady; but having been formerly addicted to converse with whores, as soon as the honey-moon was over, gave up himself to the same vicious courses, slighted and abused his wife with words and blows; forsook her bed; took away her cloaths, her rings and jewels, and gave them to his mistresses, telling his wife, 'He did not marry her, but her for-'tune, which he would spend upon those women

'men that he lay with, because he loved them, 'for he never had any kindness for her.' All these unkindnesses his wife bore with infinite patience, in hopes to reclaim him by her modest and humble behaviour. At length, finding he had almost consumed his whole estate, he brought two of his whores home to save charges, lay with one of them every night, and made his wife wait upon them at table, which she did without discovering any trouble or discontent at this more than servile employment. But the more she sought to please them, the more insolent were they, insomuch that one of them commanding her to fetch some water to wash her hands, and to kneel while she held the bason, the lady refusing so mean a submission, the whore threatned to beat her; whereupon the lady taking courage, threw the water in the whore's face, who crying out, and the husband coming to enquire into the reason of it, she cried out, 'Oh, your wife has killed me, she has killed 'me, revenge my blood;' and then counterfeiting death, fell upon the ground as if she had been really dead; which the husband believing, run his wife through the body with his sword, of which wound she died immediately, upon which the whore jump'd up and fell a kissing the murderer. But being shortly after apprehended, they were all three sentenced to be hang'd, Villars as principal, and his two whores as accessaries, and were executed accordingly. *De Serres. Hist. Fran.*

Periander of Corinth, in a violent passion, threw his wife upon the ground, and trod her under foot; and tho' she was with child, continued

tinued his rude treatment of her, till she died upon the place; and banished his son to Corcyra, for no other reason than that he lamented the barbarous usage of his mother. But when he came to a more sober mind, being sensible that the murder of his wife proceeded from the malicious provocations of his whores, he caused them all to be burnt alive, and recalled his son from banishment. *Patric. de Regno.*

Nero the emperor, being upon some trivial occasion incensed against his wife Poppæa Sabina, he gave her such a kick upon the belly, that killed her. However, tho' he was a monster that seem'd to be sent into the world on purpose to give examples of inhumanity, yet he so repented of this barbarous action, that he would not suffer her to be burnt, according to the then custom of the Romans; but built a funeral pile for her of odoriferous perfumes, and caused her to be laid in the Julian monument. *Patrit. de Reipub. Institut.*

When M. Antonius lost the day at Actium, and Herod king of Judea thought himself in danger of his life and the loss of his kingdom, for being his true friend, he thought it advisable to meet Cæsar Augustus at Rhodes, and endeavour to pacify him, by assuring him of his future friendship and assistance; and being resolved upon his journey, assign'd the care and custody of his wife to Sohemus his particular confident, with command, that if he should lose his life in his journey, or at the place he was going to, that he should kill his wife Mariamne; for which he gave no other reason, but that no other man might enjoy, after his death, so beautiful a creature.

ture. Mariamne extorted this secret from Sohemus, and at Herod's return, he professing an extraordinary affection for her, she upbraided him with it: which Herod so heinously resented, that he immediately put Sohemus to death, for betraying the secret; and not long after the beautiful Mariamne, whom he loved above all the world. *Josephus.*

Amalasuenta, queen of the Goths, taking a fancy to Theodahitus, made him her husband, and gave him the title of king, upon condition that he should enjoy the dignity, but secure her by his oath, that he should not concern himself with the administration of the government. But no sooner was he invested with the title of king, than he forgot his oath and obligations to his benefactress, recalled her professed enemies out of exile, banished his wife into an island in the Vulsiner lake; and not thinking himself secure whilst she was in being, he sent some of his instruments in mischief to take away her life, who finding her in a bath, strangled her. *Zuin. Theat.*

John Taylor, a blacksmith in Northamptonshire, was executed at Abbingdon gallows, for beating his wife's brains out with a great hammer; who made no other defence at his trial, but that she had given him his porrige so hot to his breakfast, that it burnt his mouth, and raised a blister on his tongue; for which he thought to correct her, not to kill her. But being in a great passion, struck a little too hard, which, contrary to his first intention, put an end to her life.

CHAP.

CHAP. LXI.

Of idleness and sloth.

SLOTH is a servile, weak and degenerate habit, that fills the body with gross humours, the mind with heavy, dull, phlegmatic indispositions and discontents; and therefore ought to be avoided. The slothful know not when they are well, or whither they would go; but are tired out with every thing, displeased with all, and even weary of life itself, because they know not how to dispose of the time that lies upon their hands.

Althadas, the eleventh king of the Assyrians, (tho' some put him the tenth, and others the twelfth, in their catalogue of monarchs) was so idle and slothful, that he reckoned all business but so many arguments of folly. He laid down these two things as infallible maxims, viz. that he was a vain and foolish man, that engaged himself in any war; and that he was the greatest fool of all, that toil'd and fatigued himself to leave an estate to his posterity. And at the same time stain'd his dignity with the hateful epithets of coward and infidel, in spending his whole life in the society of whores and catamites. *Camer. Oper. Subc.*

Domitian the emperor, son of Vespasian and the empress Domicilla, was so addicted to idleness and sloth, that he neglected the affairs of the

the empire, and consumed his time in pricking flies to death with the point of a pin or needle; and from that impertinent exercise was called the Imperial Fly-catcher; of whom he made such a destruction, that one asking who was with the emperor, was answered, 'He is alone, there is not so much as a fly in his apartment.' *Textor. Offic.*

Jodocus Damboud says, that as he was sitting with some senators of Bruges, at the gate of their senate-house, a beggar, with lamentable sighs and tears, and other gestures to move compassion, asked our charities, adding further, that he was troubled with a misfortune that shame obliged him to conceal. We all, says he, commiserating the poor man's condition, gave him something to relieve his wants, and then he departed. One inquisitive person in our company sent his servant after the beggar to know what the malady was, which he was so unwilling to discover. The servant overtook him, ask'd him the question; and having viewed him all over, said, he could perceive nothing that he had reason to complain of. 'Ah, woe is me, said the 'beggar, the disease that so much afflicts me is 'not to be seen, tho' it has crept over all my 'carcase, insinuated itself into my blood and 'marrow, and has left no part of my body un-'infected, which makes me I cannot work. 'This disease is called sloth and idleness.' The servant having received this account, grew angry and left him. After having made ourselves merry at it, we sent the servant to bring him to us again, in order to prescribe to him a cure for

this disease, but he had wisely withdrawn himself. *Camer. Med. Hist.*

The Sybarites so pleased themselves with an affected sluggishness, and were so willing to continue in it without any kind of molestation, that laying their drowsy heads together, to find out a method to secure their quiet, they at length hit upon this stratagem, viz. By a severe edict they banished all artificers and handicraft tradesmen, who in working made any kind of noise, that without disturbance they might take their full and free repose in the morning. To which one said, 'That to have made the silence com-'plete, they ought to have hung padlocks upon 'the mouths of their wives also.'

CHAP. LXII.

Of jealousy, and its direful effects.

JEALOUSY is the most vain, idle, foolish and turbulent disease that ever assaulted and oppressed the mind of man. When a man gives himself up to this weakness, he robs himself of the comforts of life; it makes him distrustful, timorous, and peevish; ready to snarl upon every small occasion, and often without any cause or provocation. If any one speaks in jest, he takes it in earnest; if two talk or whisper, he thinks it is of him; if any ceremony be omitted, he takes himself to be slighted. Thus every thing contributes to make him unsociable and uneasy. But if his jealousy centers in a

wife, 'tis a domestic plague that eats, and drinks, and lodges with him; a fury that haunts him, and disturbs all his affairs both at home and abroad, making his torment the greater by fancying his suspicion proceeds from love.

A certain Roman named Octavius, having lain with Pontia Posthumia, found his love so much increased by fruition, that he sollicited her with all imaginable importunities to marry him; but not being able to gain her consent, his excessive affection precipitated him to the effects of the most cruel and mortal hatred, and watching his opportunity, killed her. *Montaign's Essays.*

Justina was esteemed the finest woman in Rome, but had the misfortune to marry a jealous husband, who had no other cause of suspicion, but that she was very beautiful. His disease increasing, for want of prudence he grew desperate, and seeing her stoop at a certain time to pull off her shoe, which shewed her wonderful white neck, and a fit of jealousy seizing him, he drew his sword, and at one blow cut off her head from her body. *Camer. Oper. Subcis.*

Johannes Fagubiensis was possessed with a jealousy in nature, which is generally incurable, tho' there be no occasion to create a suspicion. He used many inventions to detect his wife of unchastity; but all proving ineffectual, he at last hit upon a project that he was sure would prove infallible: Which was, he caused himself to be *castrated* with this design, that if his wife after that should prove with child, it would be an evident conviction that she was an adultress. *Zuing. Theatr.*

A rich man in Basil was haunted with a jealousy of his wife, who was a very virtuous woman;

man; which jealousy was heightned upon this occasion. He had thrown away a pair of old garters, that were unfit for his wearing, which his wife took up, and gave them to a servant that was present. Upon which the jealous husband suspected there was too great a familiarity between them, and the devil augmenting his unjust suspicion, he took his opportunity, rush'd into his wife's apartment, and killed her. This barbarity was scarce committed, but conscience flew in his face, and shewed him the horror of his crime, which threw him into such an excessive sorrow, that having wrote a relation of the fact on paper, and tied it to his arm, he threw himself headlong from the top of the house, and dash'd himself to pieces. *Lonic. Theatr.*

Jonuses a Turkish basha, at an overthrow of the Christians, took an affection to one of the prisoners, called the lady Manto, a Grecian born, and of extraordinary beauty; and finding the virtues of her mind were agreeable to her outward lineaments, he took her to his house, and shewed her greater respects than he did to the rest of his wives and concubines; and she, on her part, made it her whole study to please him. But at length growing suspicious of her virtue, for no other cause but a foolish fear, lest others might enjoy what he took so great delight in, he became so froward and imperious, that nothing she could say or do could merit his approbation; till at length treating her so churlishly, she form'd a design to make her escape, and go into her own country. She discovered this secret to one of her eunuchs, whom she trusted to deliver her letters to her friends, whose assi-

ſtance ſhe wanted to facilitate her flight. Theſe letters, the treacherous eunuch opened, and ſhewed to his maſter, who in a rage called her to him, and with his dagger ſtabb'd her to the heart, and ſo with the death of his love, cured himſelf of a tormenting jealouſy. *Knowl's Turk. Hiſt.*

Athenais, a beautiful daughter of Leontius an Athenian philoſopher, taking ſome diſguſt at home, travelled to Conſtantinople, and made herſelf acquainted with Pulcheria, the emperor Theodoſius's ſiſter, in whoſe ſociety the princeſs ſo much delighted, that hearing ſhe was a virgin, ſhe perſuaded the emperor her brother to marry her; which he did, and loved her extremely. The emperor coming from church on the feaſt of the epiphany, a ſtranger preſented his imperial majeſty with a curious apple of an extraordinary ſize, and a very rare fruit at that time of the year; for which the emperor ordered him a reward of the value of a hundred and fifty crowns, and at his return to court joyfully gave the apple to the empreſs. The empreſs having been informed, that Paulinus, a friend and favourite of Theodoſius, kept his bed ſick of the gout, ſhe ſent him the apple to refreſh him, without naming from whom ſhe had received it. Paulinus pleaſed at ſo fine a gift, denied himſelf the ſatisfaction of taſting it, and preſented it to the emperor, as a rarity fit for no other perſon. Theodoſius knew the apple, and taking it into his hand, jealouſy immediately enter'd his heart, and there kindled an inextinguiſhable fire. He immediately ſent for Eudoxia, (for by that name was ſhe baptized after ſhe left her father's houſe) and

and began to sound her heart concerning the apple he had given her. The poor innocent princess seeing something had discomposed the emperor, by the cloud that sat on his brow, was under a great surprize; and thinking to support her innocence with an untruth, told him she had eaten it. The emperor ask'd her if she was not mistaken; and she thinking to extricate herself, stuck deeper in the snare, in swearing by the life and happiness of her husband she had eaten it. He, to shew her falsity, and how she imposed upon him by a lye, back'd with perjury, took the apple out of his cabinet; at the sight whereof she was ready to swoon, without power to speak a word in her own excuse. The emperor left her immediately, and retired with a soul overpressed with shame, sorrow and vexation, while the miserably-afflicted Eudoxia poured out floods of tears, and unutterable sighs and groans, from a heart ready to sink into desperation. Paulinus, who knew nothing of all this, was that night put to death without any legal process; which the empress hearing of, easily understood that the emperor's mind was poison'd with jealousy, of which she found the effects, in being removed from the privy-council, and denied the imperial bed. *Lips. Monit.*

Constantine the Great had a son by his first wife Minervina, whose name was Crispus, a prince of exquisite accomplishments both of body and mind, with whom Faustina the empress, his mother-in-law, was so deeply smitten, that she tempted him to comply with her unchaste desires; but he abhorring such a detestable crime, despised her, and slighted her sollicitations. In

revenge whereof the empreſs accuſed him to his father, as having attempted to corrupt her chaſtity. The emperor enraged with jealouſy, commanded the innocent prince to be ſlain, without giving him leave to make his defence; but afterward the emperor coming to underſtand how himſelf and his ſon had been betray'd by the wicked empreſs, he commanded her to be beheaded. *Pezel. Mellefic. Hiſt.*

CHAP. LXIII.

Of the ignorance of the ancients and others.

WHEN men, thro' a ſupine and careleſs temper, are unwilling; or thro' defect of capacity, are unable, to aſſiſt in diſcovering and improving art and nature, or reſolving doubts, that have been long ſlubber'd over, under the idle notion of occult qualities or inſuperable difficulties; they preſently, with Valentinian and Licinius, two Roman emperors, decry learning in general, or ſay it was at the height of perfection among the ancients, in whoſe opinions ſucceeding ages ought to acquieſce, without preſuming to examine their dictates, improve their notions, or make one ſtep out of, or beyond the track they have preſcrib'd us. A conceit, than which nothing is more abſurd, or of worſe conſequence, in ſtifling ingenuity, and encouraging miſtakes, impoſitions and errors. It was when learning was at the loweſt ebb, that popery and Ma-

Mahometism got footing in the world. 'Twas in those days that astronomy, mathematics, and curious mechanical performances were slandered with reproachful epithets; and all ingenious improvements accounted no less than misprision of treason against those reigning monarchs, present sufficiency, incuriosity, and affected ignorance. The design of this chapter is to shew, that while the world endures, there will be occasion for a further progress in all commendable arts and sciences.

Boniface archbishop of Mentz, lighting upon a treatise that learnedly discovered there were such men as Antipodes, written by Virgilius bishop of Saltzburg, thought the notion so ridiculous, impossible, and damnable, that he made complaint against this new doctrine, first to the duke of Bohemia, and afterward to Pope Zachary in the year 745, who taking it into consideration, and willing at once to shew his zeal was as great as his knowledge infallible, he condemn'd the author of it as guilty of heresy, and sent him into banishment; where he gave the learned bishop time enough to bewail his unhappiness, in living in an age when ignorance was better esteemed than learning. St. Augustine, Lactantius, and venerable Bede also, opposed this opinion as contemptible and fabulous. *Hawkwell's Apol.*

What a low tide there was of learning in our own country among our nobility, about two hundred and fifty years ago, is but too apparent, by the motto engraved on the sword of the famous Marshal Earl of Shrewsbury, who was general in France to King Henry VI. which was in no bet-

ter Latin than, *Sum Talboti, pro occidere inimicos meos. Fuller's Eccl. Hist.*

Rhemigius, a Latin commentator upon St. Paul's Epistles, discoursing upon these words, *A vobis diffamatus est sermo*, tells us very learnedly, that *diffamatus*, tho' somewhat improperly, was put for *divulgatus*, St. Paul not being over curious in the choice of his words: In which the commentator doubly discovered his own ignorance; first, in accusing St. Paul as not understanding, or neglecting the propriety of words, whom all the learned world admire, as the most polite writer of his age, and as happy in the use of apt words, as in the excellency of his matter; and next in not knowing, that St. Paul wrote in Greek, and not in Latin. *Hack. Apol.*

Pope Zachary, in his rescript to a bishop, named Boniface, told him, that a priest in that country was so abominably ignorant in the Latin tongue, that he administred the sacrament of baptism in this form; *Baptizo te in nomine patria & filia & spiritua sancta.* And Erasmus says, that in his time were some priests, who undertook to prove that heretics ought to be put to death, from these words, *Hæreticum hominem devita*, which it seems their ignorance led them to interpret, as if the apostle had said, *De vita tolle*, 'Take away their life,' when the apostle bids us only avoid them. To which give me leave to add, that in my travels in Spain, I have seen scores of priests come out of their churches from saying mass, of which not one in twenty have understood a word of Latin; so that if God Almighty should have answered their prayers in the same language in which they had been praying to him,

him, they would not have known what he ſaid. *Ibid.*

Du Pratt, a biſhop and chancellor of France, having received a Letter from King Henry VIII. of England, to King Francis I. of France, wherein, among other more weighty affairs, he found theſe words, *Mitto tibi duodecim moloſſos*, 'I ſend 'you herewith twelve maſtiff dogs,' the chancellor underſtanding the word *moloſſos* to ſignify mules, gave himſelf the ſatisfaction of a journey to the king his maſter, to beg them of him, who admiring he ſhould have a preſent from the king of England of mules, with which France abounded, and there were but few or none in England, the king demanded a ſight of the letter, and ſmiling at it, the chancellor ſaw himſelf under a miſtake, and told the king he miſtook *moloſſus* for mulattoes, and ſo endeavouring to get out of the dirt, leapt into the mire. *Ibid.*

Geography, or a deſcription of the globe of the earth univerſally, as it conſiſts of land and water, with the principles of the ſphere, its circles, points, poles and poſitions; the zones and climes, and their inhabitants, the longitude and latitude of places, with the uſe of the globes, tho' the ancients had ſome knowledge of, yet they owe the perfection they are now arrived at, to the care and induſtry of later times. *Bernard. Pref. to Bohun's Geog. Dict.*

The great Ariſtotle and Ptolomy, with other ancient philoſophers, formed their ſyſtem of the world upon an hypotheſis, that the earth ſtands in the midſt and centre of it unmoved; at the ſame time Plato, Pythagoras, Archimedes, and their followers, had a notion of the motion of

the earth upon its own axis about the ſun, as the centre: But not digeſting their notion into that form, as was neceſſary for the ſolution of things by it, it ſlept for many ages, till of late Copernicus, Tycho Brahe and Carteſius, with great art and pains have brought it to ſuch a certainty, as gives ſatisfaction to moſt of the virtuoſi.

The ancients held that under the middle or burning zone, the heat was ſo exceſſive and ſcorching, that there were no inhabitants in it, it being impoſſible for people to endure it; but later diſcoveries, ſhew it to be as healthful, temperate, and pleaſant a ſituation as the world affords. *Herb. Trav.*

They were alſo wholly ignorant of America, which we now call the Weſt Indies, till it was diſcovered by Chriſtopher Columbus, a Genoeſe. All antiquity cannot parallel that exploit, which he found out by the meer ſtrength of his wit, and his skill in the mathematical ſciences; for contemplating with himſelf, that the equator, or great circle in the heavens, divided the whole world into two equal parts, and finding that there was ſuch a proportion of earth on the north-eaſt ſide; he concluded that there muſt needs be as much on the ſouth-weſt ſide of it to counterbalance the globe, and make the heavenly circle to be juſt in its diviſion. He propounded the making the experiment to his own countrymen, but they look'd upon it as a whim. King Henry VII. of England ſaid it was a ridiculous project; Alphonſus V. deſpiſed it; but at laſt addreſſing himſelf to Iſabella Queen of Caſtile, ſhe accommodated him for that voyage, and it had its effect. *Hackwell's Apol.*

Neither

Neither Herodotus or Thucydides, nor any of the Grecian writers that were cotemporaries with them, have in the least particular mentioned the old Romans, tho' they were both Europeans, and at that time the most formidable people in the world, and had subdued a great part of it: The Greeks were also utterly ignorant of the Gauls and Spaniards, and one of their best authors took Spain, which he calls Iberia, to be only a city; tho' geographers account it to contain above one thousand one hundred thirty six French miles. *Joseph. cont. Appion.*

Great and learned men, saith Pliny, that were greater proficients in the study of natural causes than others, feared the utter extinction of the great luminaries, or that some mischiefs would befal them in their eclipses. Pindarus and Stesichorus were subject to this dread, and ascribed the falling of their lights to the power of fascination.

CHAP. LXIV.

Imagination, the force of it.

F*Ortis imaginatio generat casum*, says the schoolmen, 'a strong imagination begets accident,' and is itself but the product of fancy, which, tho' it be a subordinate faculty to reason, and should be guided by it; yet being hurt by some inward or outward distemperature, or defect of organs, it justles all men, and many are overthrown by its illusions. A concourse of hu-

mours and vapours troubling the fancy, makes us many times imagine abſurd and prodigious things; and in ſuch as are troubled with the incubus, they imagine an old woman ſits ſo hard upon them, that they are almoſt ſtifled for want of breath. What ſtrange forms of bugbears, apparitions, witches, devils and goblins, are created by the force of imagination, with other unaccountable effects, which you will find in the following examples.

A Jew in France, ſays Ludovicus Vives, came by chance over a dangerous paſſage, or plank that lay over a brook in the dark, without harm; the next day perceiving what danger he had been in, fell down dead at the ſight of the danger he had eſcaped. *Lib.* 3. *de Anim. cap. de Melancbol.*

A gentleman having led a company of little children into the fields, further than they uſed to walk, they began to be quite tired, and called out to the gentleman to carry them, for they could go no further; but he being unwilling to give himſelf that trouble, and unable to carry them all, which muſt diſoblige ſome of them; he relieved himſelf with this invention, ſaying, Be content a little, my dear children, and I will provide you every one a horſe to ride home on; accordingly he went to the next hedge, and cut them geldings out of it; and the ſucceſs anſwer'd the device, for being mounted on theſe wooden ſteeds, the ſtrength of fancy added new mettle to their legs, and they trudged chearfully home. *Dr. Fuller.*

A noble Portugueze was overwhelmed with a melancholy imagination, 'that God would not 'forgive

'forgive him his ſins,' and ſo continued in deſpair, without receiving any benefit from pious diſcourſes ſuited to his condition, or the uſe of phyſic. His friends fearing the effects of this melancholy, cauſed the following experiment to be tried upon him. About midnight (the roof of his houſe being untiled, and his chamber-door lock'd) they let down an artificial angel into his room, with a drawn ſword in his right-hand, and a lighted torch in his left, who called him by his name, and commanded him to hearken to his meſſage, which was, 'That he ſhould no longer 'afflict himſelf as he had done, for all his ſins 'were pardoned;' which having ſaid, the counterfeit angel put out his torch, and was drawn up again. The poor man over-joyed at ſuch a ſignal favour and aſſurance (as he imagined) from heaven, calls up his people, and tells them what had happened to him; and the next day gave the ſame relation to his phyſicians, who humoured the artifice, congratulated his happineſs, and pronounced him a holy man. Soon after he found an appetite to his meat, ſlept quietly, and enjoyed himſelf as before, without ever relapſing into the like indiſpoſition. *Zacut. Lucit. prax. adm.*

Mr. Edward Smith, ſecretary to the philoſophical ſociety at Dublin in Ireland, ſent the following extraordinary caſe of the power of imagination, to the ſecretary of the royal ſociety in London, in March 1687. One Elizabeth Dooly of Kilkenny, was aged thirteen years in January laſt. Her mother being with child of her, was frighted by a cow as ſhe was milking of her, thrown down, and hit on her temple, within an eight of an inch of her eye, by the cow's teat. This child has exactly in that place, a piece

of

of flesh resembling a cow's teat, about three inches in length. 'Tis very red, has a bone in the midst, about half the length of it; 'tis perforated, and she weeps through it; when she laughs it wrinkles up, and contracts to two thirds of its length, and it grows in proportion to the rest of her body. She is as sensible there as in any other part. *Philos. Transact.*

In the city of Prague, a woman was deliver'd of a male child, whose foreskin was cut and inverted; which was occasioned by the vehement imagination of the mother, who three weeks before she was brought to bed, had been entertained with a discourse of the manner of the Jewish circumcision, to which, as it proves, she had been but too attentive. I (says my author) was an eye-witness of this accident, being brought by the famous Kepler to see the child, who was at that time about two years of age. *Addit. ad Donat. per Hoft.*

Rodericus Fonseca gives us a relation of a man, who being seized with a burning fever, leaning over his bed-side, pointed with his finger to the chamber-floor, desiring those that were with him, to let him swim a little while in that lake, and he should be well. His physician agreeing to the conceit, the patient walk'd carefully about the room, saying presently, the water was as high as his knees, by and by it was come to his loins, and soon after it rose as high as his throat: Then (behold the force of imagination) he said he was very well, and in truth was so. *De sanitat. tuenda.*

A woman, who dwelt near St. Peter's church in Leyden, was delivered of a child in due form in every part, but had a head like a cat. Imagination

gination produced this monſtrous birth; for while the mother was great, ſhe was terribly frighted with a cat, which was got into her bed.

Bartholinus tells us, in his anatomical hiſtory, that there was a man in England that would not piſs, leſt all the blood in his body ſhould iſſue out at that paſſage; and therefore tied it up, till he had raiſed ſuch a tumor that would have killed him in two or three days more, if his brother had not looſen'd the band. I have read ſomewhere of another, that would not piſs for fear of drowning the world, and was cured by ſetting an out-houſe on fire, and begging him to piſs it out, leſt the world ſhould be burnt. Schenckius tells us of one that thought his noſe was as big as an elephant's trunk; and of another that believed his buttocks were made of glaſs, and therefore did all he had to do ſtanding, for he durſt not ſit down for fear of breaking them.

The following remarkable account was ſent from Dublin, and inſerted in the public news-papers Auguſt 16, 1740. On Sunday morning died at his houſe in Meath-ſtreet, of the hyp, vapours, or the ſtrength of imagination, Peter Marſh Eſq; who ſome months ago was riding out, and a horſe in the ſtaggers came behind, and took hold of him by the buckle of his breeches, and lifted him out of the ſaddle, gave him a ſhake, and laid him down upon the ground ſafe, without any bite, bruiſe, ſcratch, or any ſort of harm, and continued well for the ſpace of three weeks, and never once talked of the affair after the firſt or ſecond day. Three weeks after the gentleman who owned the horſe came to ſee Mr. Marſh, and told him, that the horſe which

diſmounted

dismounted him was dead of the staggers. He being then at dinner, laid down his knife and fork, and said, he then died mad, and I shall die mad too. And from that time he fancied himself mad, although he had not any one symptom of it. If he gave a yawn or the like, he would immediately cry out, that is the way the horse died, and I am mad too, and my friends will not believe it. He would not take any prescriptions that were ordered him, but said they were to no purpose, for nothing could do him good. Thus he continued for the space of four months, and then died. He was opened the next day, but had no token or mark inwardly, which all people have who are bitten by any mad animal, and die of the bite. Neither was he, when living, ever troubled with the Hydrophobia, or dread of water, or any other liquid, but swallowed and saw them without any concern; so that the judicious are agreed, that it was pure conceit and fancy, and not madness that killed him.

A young melancholy person had a strong imagination, that he was dead to all intents and purposes, and therefore requested his parents, that he might be buried out of the way, and not kept to stink above ground. His physicians advised the humoring him in this fancy, to see what effect it would have upon him. He was wrapped up in his winding-sheet, laid upon the bier, and was carrying towards the church: where upon the way, two or three merry wags, hired for that purpose, asked the bearers who it was they were carrying to his long home, who told them his name. It is very well, reply'd one of them, the world is well rid of him, for he

he was a very vicious fellow, and his parents have a good turn in it; better follow him to the grave than the gallows, for that in all likelihood would have been the end of him. The young man vex'd at these reproaches, raised himself upon the bier, and in a smart accent told them, 'They might be ashamed to slander the dead; 'and that if he had been alive, as he was dead, 'he would teach them better manners.' But the men followed their cue, and gave him worse words than before, which putting him out of all patience, he leap'd from the bier, and fell upon them with such fury, that putting the spirits and blood into motion, dissipated the humours so, that he awaked as a man out of a trance; and being conducted home, and carefully attended, he soon recovered his strength, health and understanding. *Heywood's Hierarchy.*

Lemnius writes, that in his memory an illustrious person fell into an imagination that he was dead, and for seven days had refused all kind of food and drink; so that his friends fearing this obstinate humour would kill him indeed, they invented this stratagem. His room being darkened, some fellows brought in victuals into the room, and fell to it very heartily. The sick man seeing this, asked them who they were? and what they were doing? They told him they were certain dead men, that made bold with his room to make their supper in it. What, says he, do dead men eat and drink? Yes, yes, said they, don't you see they do; and if you would sit down with us, you would eat also. Immediately the sick men leap'd out of his bed, sat down and eat as plentifully as the rest. Supper being ended,

ended, he fell into a sleep, and by often administring narcotics, (which are the only remedies in this disease) he recovered.

Sir Kenelm Digby acquaints us, that a near kinswoman of his accustomed herself to the wearing of black patches upon her face, and he to persuade her against that fashion, told her in jest, that the next child she had would be born with a black spot in its forehead; which apprehension was so efficacious in her imagination, at the time of her conception and afterwards, that the child was mark'd in the same place and manner as the mother had fancied. *Treat. of Bodies.*

CHAP. LXV.

Of impostors of several kinds.

THE grand impostor, who is the immediate tutor to all others under that denomination, is the devil, who transforms himself into an angel of light, to deceive and destroy mankind; for being damn'd himself, he makes it his whole business, to draw as many as resign themselves to his conduct, into endless and infernal torments. His immediate successors are generally the mud and dregs of the people; illiterate brainsick enthusiasts, and beggarly, ambitious, upstart rebels, whose pride and vanity not suffering them to be content in the mean circumstances they were born to, mount them on the wings of presumption into visionary greatness, and then they set up for no less than Gods, emperors, kings, or inspired prophets;

phets; to the great disturbance of the church, disquiet of the state, and ruin of their country; till the giddy adherents being weary of the new fangle, or undeceived by a dear-bought experience, they desert their leader; justice overtakes the impostor, and ends the shew by the hands of an executioner.

Adrian was no sooner possessed of the empire, in the year of Christ 121, but he found the same disposition in the Jews to revolt, as they had done in the reign of his predecessor Trajan, and therefore recalled Julius Severus out of Britain, and sent him into Syria to chastise those mutineers. But when he came he found them so well fortify'd, and many in number, and those consisting generally of thieves, robbers, and such like desperadoes, that he thought it more prudential to protract the war, than hazard the loss of his whole army. That which made the Jews gather together such vast numbers, was, that they were headed by one that called himself the Messiah; and in allusion to the prophecy of Moses, in Numb. xxiv. which said, 'That a star 'should arise out of Jacob, &c.' he took the name of Benchochab, which signifies the son of a star; others say Barcochab, which is the same, for Ben and Bar, in the Hebrew tongue, equally signify a son. This impostor was in possession of fifty castles in Judea, and 980 towns and villages, besides Bethoron, which Severus had besieged now three years and a half, and then it was that Adrian came against it in person. It is almost incredible what resistance the besieged made, with many desperate sallies, and great loss of blood. Three hundred thousand Jews were killed,

killed, beſides what periſh'd by the plague and famine. Bencochab was killed in the laſt ſally, after which Bethoron was taken: And now the Jews finding him neither immortal, nor the Meſſiah, inſtead of Benchochab, called him Benſcosba, the ſon of a lye. Some of the Jews eſcaped, and the reſt were put to death. *Jean Baptiſt. de Rocoles les Impoſt. Inſignes.*

Under the uſurpation of Oliver Cromwell, in 1656, one James Naylor, born in Yorkſhire, a great enthuſiaſt, and one of the firſt and principal ringleaders of the ſect called quakers, having in proceſs of time gained a great name among that people, for his pretended ſanctity, took upon him to perſonate Chriſt our ſaviour, and was attended into the city of Briſtol by ſeveral of his deluded proſelytes of both ſexes, ſinging Hoſanna before him, ſtrewing his way with herbs and flowers, uſing the ſame expreſſions, and paying him the ſame honour as the Jews did our bleſſed ſaviour, when he rode into Jeruſalem; for which he was called before the parliament, then ſitting at Weſtminſter, by whom he was ſentenced to be whipp'd, to ſtand in the pillory before the Royal Exchange, there to be burnt through the tongue, and branded with a hot iron in the forehead, with the letter B. for a blaſphemer. All which was executed upon him; but he ſhewed no concern at the ſin or puniſhment; which being done, one Rich, a merchant, got upon the pillory, embraced the impoſtor, and lick'd his forehead with his tongue. From thence he was ſent to Briſtol, where he was whipped through the ſtreets, and afterwards committed priſoner to the caſtle at Guernſey during

ring life, in company with Lambert, to whom he had been a soldier in the late rebellion. *Hist. of Eng.*

Sabatai Sevi, a Jewish Impostor, in 1666, was the son of Mordecai Sevi, an inhabitant of Smyrna, who got his livelihood by being a broker to an English merchant there; but his son Sabatai Sevi, addicting himself to study, became a great proficient in the Hebrew tongue and metaphysics; and being a cunning sophister, and broaching new doctrines among the Jews, was banished that city. During his exile, he travelled into Thessalonica, now called Salonica, and from thence his roving head carried him to Tripoli in Syria, Gaza and Jerusalem; where associating himself with a certain Jew named Nathan, he communicated to him his intentions of declaring himself to be the Messiah, so long expected, and earnestly desired by the Jews. This design took wonderfully with Nathan, who, to uphold the imposturism, called himself Elias, or the prophet, forbidding all Jewish fasts, for since the bridegroom was come, nothing but joy and triumph ought to possess their habitations. This noise and rumour of the Messiah having begun to fill all places, Sabatai Sevi resolved to travel towards Smyrna, the place of his nativity, and thence to Constantinople, where the principal work of preaching was to be performed. Coming to Smyrna, he so ingratiated himself with the common people, tho' the doctors of their law looked upon him as a vile impostor, that they entertain'd him with such a pageantry of greatness, that no comedy could equal the mock shews they represented; but as the present

occasion

occasion seemed to require it, so the vulgar expected some miracles; and the imaginations of the people were so vitiated, that any legerdemain would pass among them for a miracle. An occasion happening, that Sabatai was to appear before the cadee or judge of the city, on behalf of his subjects under oppression, it was thought necessary, that a miracle should he wrought now or never. When Sabatai appear'd, he put on a pharasaical gravity, and some on a sudden avouch'd that they saw a pillar of fire between him and the cadee, which was presently carried through the whole room, some of whom who strongly fancy'd it, vowed and swore it, and the rest stedfastly believing it, the report run without the least probability of being stopt, and Sabatai return'd to his house triumphant, wanting no other miracle to confirm the faith of the credulous multitude. From Smyrna he went towards Constantinople, where the Jews hearing their Messiah was near, prepared to receive him with the same joy, as had been expressed in other places. The Grand Vizier being then at Constantinople, and having heard much of this impostor, and the disorder and madness he had raised among the Jews, sent two boats, while the Saic that brought him lay wind-bound, with command to bring him prisoner to the Port, where Sabatai being come, was committed to the most loathsome and darkest dungeon in the city, there to remain in expectation of the Vizier's further sentence. This severe treatment nothing discouraged the Jews, but they became as mad at Constantinople as at other places, and paid him the same respects in the dungeon, as if he had been

been upon the sublime throne of Judah. Here he continued about two months, and then was sent prisoner to the Dardanelli, which being a better air and place, the Jews still interpreted in his favour, and flock'd in great numbers to the castle, not only from the neighbouring places, but also from Poland, Germany, Venice, Amsterdam, and other places where the Jews resided. Which great concourse of the Jews, caused the Turks not only to raise the prices of their provisions and lodgings, but they refused to admit any to the presence of Sabatai, under the price of sometimes five, sometimes ten dollars, more or less as they guessed at the ability or zeal of the person; by which excessive gain to the Turks, no complaints or advices were sent to Adrianople, either of the concourse or arguments of the Jews in that place, but rather had all civilities and liberties allow'd them, which further ensnared this poor people in the belief of their Messiah.

But by some means or other, the Grand Signior having received information of the extravagant madness of the Jews, and the pretences of Sabatai, he grew big with desires to see him; who was no sooner brought to Adrianople, but he was carried the same hour before the Grand Signior. Sabatai now appeared much dejected, and utterly fallen from that courage which he had discovered upon other occasions. The Sultan at first sight demanded a miracle of him, to prove he was the Messiah, which was, 'If he 'found him invulnerable against the arrows of 'archers that he should appoint to shoot at him, 'then he would believe him;' but Sabatai not having

having faith enough to stand so sharp a trial, confessed he was a Jew, and had no privilege or virtue above the rest of that nation. However the Grand Signior knowing he was guilty of high treason, in saying he was to take the crown from the Grand Signior, and to lead him captive in chains; he told him his crime could not be expiated without becoming a Mahometan convert, which if he refused to do, the stake was ready at the palace gate to impale him to death. Sabatai being now reduced to his last shift, answered with great chearfulness, 'That he was content 'to turn Turk, and that it was not of force but 'of choice, having been a long time desirous of 'so glorious a profession.' And here was the *non plus ultra* of all the bluster and noise that was raised through the greatest part of the world about this impostor.

In the year of our Lord 448, in the reign of the emperor Theodosius the younger, a certain Jewish impostor appeared in the insulary kingdom of Canidia, who said he was the prophet Moses, and promised the Jews, who were in great numbers in that kingdom, to lead them through the sea dry-foot, without the help of vessels, as he had done their forefathers, under the reign of Pharoah king of Egypt, and delivered them from servitude. He said he was the same prophet Moses, whom God had sent from heaven to be their conductor, to repossess them of the ancient and pleasant land of their inheritance. These things he daily inculcated, and assigned a time for their departure out of that island into Palestine, by which artifice he got great sums of money from them. When the prefixt

prefixt time of their departure was come, he lead them to the sea-side, and commanded those that were nearest the sea, to cast themselves into it; and such was the folly and blindness of many of them, that they obeyed him, and threw themselves into the waves: some of which were charitably saved by fishermen that took them into their vessels, who called to the rest that were ashore, not to precipitate themselves into ruin, by which the rest of these miserable creatures were saved. The impostor stole away, and made his escape. However, this imposture so opened the eyes of several of these poor creatures, that they embraced christianity. *Ibid.*

Andriscus was a person of obscure birth and mean condition in Macedonia, having no better way to get a poor livelihood than by day-labour; yet having the confidence to call himself Philip, the son of king Perseus, whom he somewhat resembled in his countenance, he had soon power to raise a great army; for some, tho' they did not believe it, yet in hatred of the Romans complied with him, who at first was so successful as to overthrow a Roman prætor; but at last was conquered by Metellus, led in chains to Rome, and there exposed to the contempt, scorn and derision of the people. *Lipsi Monit.*

Demetrius Soter, king of Assyria, making war upon the people of Antioch, who knowing themselves unable to withstand so great a power as he was able to bring against them, assisted themselves by this project. They found out a person of base extraction, but one that had assurance enough to undertake any thing he was put upon; him they caressed by the name of

Alexander, son of Antiochus, and told him it was now high time to look after his father's kingdom of Syria. He took the hint, and thro' the hatred the people bore to Demetrius, with the love of changing masters, Alexander was generally followed, and his interest espoused. He admired his own grandeur, and the troops that obeyed him; fought with Demetrius, and not only defeated him, but killed him on the spot, and by that means got the quiet possession of the whole kingdom of Syria; which he kept almost ten years, and then abandoning himself to all kind of wickedness, he was fallen upon by the young son of Demetrius, overcome and killed. *Justin. Hist.*

Baldwin VIII. earl of Flanders, and emperor of Constantinople, falling in a battle against the Bulgarians, twenty years after his death, there starts up one Bernardus Rainsus of Campania, who reported himself to be the emperor, that had been long kept a prisoner; but now having got his liberty, came to demand his empire. Tho' his original was known, yet he gave that country abundance of trouble, till being cited before Lewis VIII. king of France, and unable to answer such questions as were propounded to him, he was sent away with the ignominious character of an impostor. After which being seized for endeavouring to raise commotions in Burgundy, he was sent prisoner to Joanna, countess of Flanders, by whose command he was strangled. *Lipsi. Ex. Pol.*

Lambert Simnel, the son of a shoemaker, was instructed by one Richard Simond, a priest, to call himself Edward earl of Warwick, lately escaped

escaped out of prison, both of them being of equal years and stature. And having got into Ireland with his tutor, he there gave such a fair colour and gloss to his pretences, that not only the Lord Thomas Fitz-Gerald, earl of Kildare, and deputy of Ireland, but many others of the nobility credited his relation; and more especially those that had a kindness for the house of York were ready to join him, and already saluted young Simnel as king: and to give some kind of reputation to the impostor, they sent into Flanders to the lady Margaret, sister to the late king Edward, desiring aid and assistance from her. That lady, as a Yorkist, and enemy to the house of Lancaster, tho' she knew him to be a cheat, promised them her assistance. Simnel was proclaim'd king of England, and with a company of beggarly unarm'd Irish sailed into England, and landed at the pile of Fowdray in Lancashire. He fought king Henry VII. at a village called Stoke, near Newark upon Trent, where 4000 of his men being slain, and the rest put to flight, young Lambert, and his master Simon the priest, were both taken prisoners, and had their lives given them; Lambert, because he was but a child, and therefore might easily be imposed upon, and Simond because he was a priest. Lambert was taken into the king's kitchin to be a turnspit, and was afterward made one of the king's falconers. The priest was committed to prison, and was never heard of afterwards. Perkin Warbeck was another impostor in the same reign; but being taken, was exposed, and afterwards hang'd. *Hist. Eng.*

John Buckhold, a leader of the Anabaptists, was a butcher in Leyden, and being successful in some encounters, June 24, 1534, was, by his giddy rebellious followers, made king of Munster, and invested with all the regalia of supreme authority. Having hereupon immediately degraded the twelve counsellors of state, he constituted a viceroy, a comptroller of his houshold, four Huissers, or common cryers, a nobleman, a chancellor, cup-bearer, carvers, tasters, master-builders, and disposed of all other offices as princes use to do. Some of his kingly robes were made sumptuous with the gold of the ornaments, which sacrilege had furnish'd him with. His spurs were gilt with gold, and he had two crowns of solid gold, and a scabbard of the same metal. His scepter was adorn'd with three golden incirculations, and his titles were, king of Justice, and king of the New Jerusalem. He had many queens, allowed plurality of wives to all his followers, and took as much state upon him as any potentate in the world; but the city being all this time besieged, and the inhabitants almost famish'd to death, he was betrayed by one of his followers; the city was delivered up into the possession of the bishop, with the mock king himself, who being brought to the place of execution, was fastned to a stake, and pulled peace-meal by two executioners, with pincers red hot out of the fire. The first pains he felt he suppressed, at the second he implored God's mercy. For a whole hour was he pulled and dilacerated with those instruments; and at length, somewhat to hasten his death, he was run through with a sword. His companions suffered the same punishment, and bore it with great

great courage; all whose carcases were put into baskets, and hung out of the tower of St. Lambert. *Ross. View. of Relig.*

One Matthew Ryan, who was taken at Waterford, and transmitted to Kilkenny, being charged with several robberies committed in that county, was tried, on the 25th of July 1740, at the assizes there. When he was apprehended, he pretended to be a lunatic, stript himself in the goal, threw away his cloaths, and could not be persuaded to put them on again, but went naked to the court to take his trial. He then affected to be dumb, and would not plead; on which the judges of the assize ordered a jury to be impanelled, to enquire and give their opinion, whether he was wilfully dumb and lunatic, or by the hand of God; who in a short time returned, and brought in their verdict, 'Wilful and affected 'dumbness and lunacy.' Upon this the judges again desired the prisoner to plead, which by signs he refused; notwithstanding which, they, in their great compassion, indulged him till the Monday following. But he still persisting in his obstinacy, the court then ordered him to be pressed to death; and the sentence was accordingly executed on him the Wednesday following; but before he expired, he most earnestly intreated to be hang'd, which was refused him.

CHAP. LXVI.

Of imprecations, and the folly and danger of using them.

IF men that are so prodigal in scattering imprecations and curses upon all they are displeased at, would take time to consider what they are about before they disgorge them, they would certainly be ashamed of the folly of such a practice, because no body is hurt by it but themselves; for curses, like arrows shot against heaven, fall upon the heads of those that throw them out, but can never injure the persons or things they are levelled at. What can be more foolish than for men in common discourse to make imprecations upon themselves, to confirm the truth of their assertions, which does no more than give a handle to their auditors suspicion? For good men will be believed without them; and ill men can never gain credit, but disparage themselves, by so frequent venting them, because by such bitter asseverations they seem to suspect their own reputations. It is also for want of consideration, and too easy a compliance with a scandalous and vicious custom, that men of sense in other matters, upon very slight, and sometimes no occasion, expose themselves to the wrath of heaven by calling upon God to damn them, if what they say be false, when at the same time they know there is no truth in it: *And* wish they may perish eternally, if they don't do

do what they never intend when they ſpeak it. I ſay, how deplorable is their condition, if heaven ſhoul ſay Amen to what they wiſh for?

Three wicked ſuborn'd wretches falſely accuſing Narciſſus, the pious biſhop of Jeruſalem, of incontinence, whoſe virtues were ſo conſpicuous, that they perceived no body gave credit to their allegations, tho' upon oath; to gain credit before the judges, they confirm'd what they had ſaid by dreadful imprecations upon themſelves, in the cloſe of their evidence. The firſt added, 'If what I have ſaid be not true, I pray 'God I may be burnt to death.' The ſecond, 'May I periſh by ſome loathſome diſeaſe, if 'there be any thing falſe in my depoſitions.' And the third, 'I wiſh I may be ſtruck blind 'by ſome judgment from heaven, if the whole 'in my affidavit be not true.' This ſcandalous impeachment, tho' none gave credit to what they ſo confidently avouched, had ſuch an effect upon the devout and blameleſs prelate, that he retired out of his dioceſe, and betook himſelf to a ſolitary life. But his perjured accuſers were purſued and overtaken by the juſtice of heaven in their exemplary puniſhment: For the firſt, agreeably to his wiſh, having his houſe ſet on fire, by ſome unknown accident, he and his family were conſumed in the flames. The ſecond languiſh'd to death, under an incurable diſeaſe; and the third ſeeing the diſmal fate that attended his brethren in iniquity, confeſſed the whole contrivance, and wept ſo exceſſively, for the injury they had done the good biſhop, that he utterly loſt the uſe of his eyes. *Euſebius.*

King Edward the Confeſſor was very ſenſible that the greateſt troubles of his reign came from Godwin earl of Kent and his ſons, yet he was reconciled to them; but tho' he forgave them, it ſeems heaven would not. For the earl being at dinner with the king on Eaſter-ſunday, a diſcourſe ariſing about the death of prince Alfred, in which it was ſuſpected that he was acceſſary, the earl, to purge himſelf from that crime, wiſh'd if he was guilty of it, that the next bit of bread he eat might choak him: And ſo it happened, for the next morſel he attempted to ſwallow was his death. *Hiſt. Eng.*

King Henry I. of England, ſent an embaſſador to Edgar king of Scotland, deſiring he might have his ſiſter Mathilda to wife, who had devoted herſelf to God in a ſingle life; and Edgar being unwilling and afraid to diſoblige him, married her to him againſt her conſent, or rather by compulſion; who then prayed to God, that none of thoſe children might proſper that ſhould be born in that wedlock; and it happened according to the wiſh. For duke William and the princeſs Mary his ſiſter, with a retinue of a hundred and fifty men and women, were all caſt away in a ſtorm at ſea, in their paſſage between Barfleet and England. *Polyd. Virg.*

A young man in Newburgh purpoſing to waſh himſelf, his mother in a great rage oppoſed his deſign; but he being reſolved upon it, paid little regard to his mother's words, who continuing her anger, ſaid, 'If thou wilt go, I pray God 'thou mayſt never return again to me alive.' Nor did he, for as ſoon as he enter'd the water he was drown'd. *Lonic. Theatr.*

Thomas

Thomas Sally, near Goudhurſt in the county of Kent, being mounted on horſeback, in order to ride a hunting, his father ſaid, 'Pray, ſon, 'take another horſe, and let that reſt, becauſe 'you know he is to be rid a great journey ſpee-'dily.' But ſeeing he could not prevail with his ſon to take another, he fell into a great paſſion, which vented itſelf in this imprecation, 'If 'thou wilt ride him in ſpight of my teeth, I 'pray God he may throw thee, and break thy 'neck.' The ſon rode away, his father followed him to the gate, and looking a little after him, ſaw the horſe ſtart, throw his rider, and killed him in his father's ſight. *View of Kent.*

CHAP. LXVII.

Of imprudence and overſights in words and actions.

IN all human affairs, ſmall matters have oftentimes great effects, which not being regarded in the conſequence, are irreparable in the end. Where one abſurdity is committed, others will neceſſarily follow; therefore men ſhould be always upon their guard: for being in nature ſubject to miſtakes, errors and overſights, we cannot be too cautious in foreſeeing and preventing a misfortune, that, when it happens, is never to to be remedied. Time, 'tis poſſible, may be ſo indulgent to ſome men, as to favour them with an opportunity to repair their overſights; yet ſo much has depended upon ſeeming trivial miſtakes, and the weightieſt affairs have been ſo diſorder'd by them, that the greateſt diligence afterwards could never make amends for them.

At the ſiege of Perugia, a city of Hetruria, now in Ombria, in the eccleſiaſtical ſtate, when the place was as good as taken, and nothing to hinder the entrance of the enemy, but a chain laid croſs the gate, the ſoldier that was cutting it aſunder, cried to the reſt that preſſed upon him, 'Give back, give back,' only that he might have room to fetch the greater ſtroke at the chain. This being miſtaken for a word of command, the army that were ready to enter the city, apprehending there was ſome new danger

ger discovered before them, retreated in such confusion and precipitation, that the city was preserved by that fatal lucky mistake. *Heylyn's Cosmog.*

Pompey the Great being present at a sacrifice, where beasts being killed for that service, his cloaths chanced to be smeared with their blood, upon which he sent them home, and put on others. But his wife Julia seeing her husband's garments bloody, and none being at hand that could tell how it happened, she apprehended that some mischief had befallen him, and immediately fell into a swoon and died. *Valer. Max.*

In the midst of that bloody battle at Cannas, that was fought between the Romans and the Carthaginian general Hannibal, there happened this fatal mistake, viz. L. Æmilius Paulus the consul being wounded, his horse threw him, which being seen by many soldiers in that cohort, they presently dismounted to assist the consul on foot, and to set him on horseback again at the first opportunity. The rest of the Roman cavalry perceiving what was done in the front, thought it had been by command from their superior officer, so that all followed their example, and dismounted to fight on foot with their companions; and Hannibal falling upon them at that advantage, won the greatest victory that ever he obtained against the Romans; and had his future conduct been as prudent as his victory was great, he might have enter'd Rome itself with little opposition, for the Romans expected nothing less. *Plut. in Fabio.*

Lartes Tolumnius, king of the Vientines, playing at dice with another person, and having

a lucky throw, said in merriment to his antagonist, *Occide*, which was no more than if he had said, 'Now kill or beat me if you can'. At which instant of time the Roman embassadors coming in to transact some affairs with the king, his guards mistaking the king's meaning, and regarding the word *Occide* as a command for them to execute, which in truth was but a word spoken in jest to the other gamester, fell upon the embassadors, and killed them. *Zuing. Theatr.*

Julianus, sirnamed Hospitor, returning one morning very early to his house, with a purpose to take his repose, found his father and mother fast asleep in the same bed, where his wife and he were accustomed to lodge; and being a little troubled with jealousy, imagined that his wife was false, and was in bed with her gallant, who lay asleep by her; whereupon, without examining further into the matter, killed his father and mother by an unhappy mistake. *Ibid.*

Arnulphus the emperor laying siege to the chief city of Rome, it happened that a hare being started in the camp, and taking its way towards the city, a considerable number of soldiers pursued her, with great noise and shouting, which being seen by the Romans that were upon the walls, they thought the besiegers were resolved to make a desperate assault; and were so overcome with fear, that they abandoned the walls and works, and run into the city for safety, which the enemy observing, made use of the advantage, and took the city with little opposition. *Fitzherb. of Relig. and Policy.*

King Edward II. a prince more weak than wicked, being deposed by his subjects, and hurried

ried from one prison to another, was at last brought back again to Berkley castle in Gloucestershire, and there barbarously murdered. Some write that Adam de Torleton, bishop of Hereford, by a dark and ambiguous sentence of Latin, instigated the murderers to hasten the execution in these words: *Edvardum occidere nolite timere bonum est*; which must be either read, 'Do not 'kill Edward, it is good to fear him;' or, 'Do 'not fear to kill Edward, it is a good act.' It was intepreted in the latter sense, and cost the king his life. The execution being over, the murderers, Gourny and Matrevers, apply themselves to the bishop for a reward; but found him readier to accuse their ignorance, for misconstruing his Latin, than to own the service, for you see he had so contrived it, that at once he excited them to it, and concealed an excuse for himself. *Hist. Engl.*

Sir Henry Wotton travelling through Germany on his embassy into Italy, diverted himself sometime at Augusta, where being known as a person of great ingenuity and learning, was desired by Christopher Flecamore to write a sentence in his Albo, a paper-book which several German gentlemen carry with them for that purpose. Sir Henry complying with his request, took his hint from a discourse that had been in the company, to write a witty definition of an embassador in these words. *Legatus est vir bonus, peregre missus, ad mentiendum reipublicæ causæ.* Which Sir Henry design'd should have been english'd after this manner; 'An embassador is a 'good man, sent to lie abroad for the benefit of 'his country.' But the word *lie* (being the hinge

hinge upon which the witticism should turn) was not so expressed in Latin, as would allow of so fair a construction as Sir Henry intended it in English, and as he explained it to the company. However, it lay undisturb'd among other sentences in the Albo, for the space of eight years; and then, by an ill fate, falling into the hands of that peevish, malicious Jesuit Gasper Schioppius, who was at the same time engaged in a religious controversy against king James I. prints this conceit as a principle of religion maintain'd by king James and his embassador Sir Henry Wotton, who was then in that character at Venice, where the malicious Romanists caused it to be painted in glass windows to reproach the embassador. This at length coming to the knowledge of king James, he look'd upon it as a piece of great indiscretion in Sir Henry, for which he was much displeased with him. But Sir Henry writing two incomparable ingenious and eloquent apologies, one dedicated to king James, and the other to the chief magistrates of Augusta, which set the matter in its true light, it put an end to that discourse abroad and at home. King James was pleased to say, upon reading of the apology, that Sir Henry Wotton had made a sufficient commutation and plenary satisfaction, for a greater offence than the Jesuit had maliciously accused him of. *His Life by Is. Walton.*

What a great piece of imprudence was committed by Lewis XI. king of France, who was one of the greatest politicians that ever filled the throne? He being at war with his own brothers Charles duke of Normandy, Francis duke of Britany, and Charles duke of Burgundy, and de-

 siring

firing to separate Burgundy from the other two, agreed to a treaty in a town of his called Peronne, and went thither without an army, or so much as his guards; and the duke seeing his enemy in his power, and hearing that Liege was revolted, made the king a prisoner, and refused to release him till Liege was restored to him, and the king had consented to some very hard conditions in favour of his confederates, against whom the treaty was designed, and then he gave the king his liberty. This was such a complication of indiscretions and oversights, as scarce any age affords us its parallel. *Fitzherb. Relig. and Policy.*

The duke d'Ossuna, viceroy of Naples, the best government the king of Spain has for a subject, was, upon some private information, dismissed from that employment; and being come to court to give an account of his government, being sorely afflicted with the gout, he held his sword in his hand instead of a cane, which the king being offended at, turn'd his face upon him and went away; which the duke taking as a contempt, was heard to mutter these words, 'This it is to serve boys.' This coming to the king's knowledge, the duke was sent prisoner to a monastery, where he continued some years, and growing sick, had liberty to retire to his house at Madrid, where he died soon after. *Howell's Letters.*

Mr. Noy was a man of affected morosity, which rendered him unapt to flatter other men, but made himself the most liable to be flatter'd that can be imagin'd. He was made attorney-general to king Charles I. in a very fickle season, when complaints run high about grievances, and against

against encroachments of the prerogative, which required a person in that office to be very moderate in his advices; one that would make it his business to cool and not inflame controversies; but the great men at court extolling his judgment, and admiring his parts, he thought he could not give the world a greater proof of them, how much he excelled other men in the knowledge of the law, than by maintaining that to be law, which all other men believed not to be so. So he moulded, framed and pursued the odious and abominable project of soap, and drew up and prepared with his own hand the writ for ship-money; both which remain to posterity the lasting monuments of his imprudence. *Clarendon's Hist. Rebellion.*

Thomas Ruthal bishop of Durham, and one of the privy council to Henry VIII. was employed by that king to draw up a brief of the present state of the kingdom, which having performed with great diligence and exactness, he caused it to be fairly written and bound up in vellum; but being mistaken with the likeness of the cover, and the manner of binding, instead of giving the book that was intended for the king, he presented his majesty with another book, containing an account of his own estate, amounting to the sum of one hundred thousand pounds, which in those days being almost an incredible sum, and the book being delivered by the king into the hands of cardinal Wolsey, who owed the bishop an ill turn, he was pleased with the mistake, and told the king, if he had occasion for a vast sum of money he knew where to supply him, and then informed him of the bishop's

shop's oversight; which soon coming to the bishop's knowledge, it so surprized him with shame that he fell sick and died. *Fuller's Worthies.*

The like imprudent accident befel Wilmot, earl of Rochester, in the time of King Charles II. who having writ a poem upon the court ladies, which was much commended for its wit; the king desired a sight of it, and that lord overhastily complying with his commands, instead of giving the king the verses upon the ladies, gave him a satire he had made upon the king himself; which the king so resented, that he banish'd him the court, and scarce ever smiled upon him afterwards. *See his poems printed after his death.*

Enguarrand of Marigny, a statesman of profound abilities, was principal comptroller of the finances, in the reign of Philip the Fair; for which being called to account, and severely but unjustly prosecuted by his successor Charles of Valois, by an unexcusable rashness and indiscretion threw away his life: For Charles, with an angry countenance demanding of him what was become of the late king's treasure, he answered, 'You, Sir, had a great share of it, and the rest 'was laid out in the king's affairs by his order;' whereupon the prince told him he was a liar, and that reproach putting Enguarrand into a passion, he imprudently replied, 'By God, Sir, 'tis you 'that are the liar;' for which indecent behaviour to his prince, he ended his life upon a gallows at Montfaucon, which himself had caused to be erected, when he was at the height of his authority.

Mr. Thomas Fuller, a man of great wit, according to the standard of those times, and whose great

great fault was, that he would rather loſe his friend than his jeſt, having made a diſtich of verſes upon a ſcolding wife, a nobleman, who was his great benefactor, hearing them repeated, deſired Mr. Fuller to oblige him with a copy of them; to whom he very imprudently, though wittily replied, ' 'Tis needleſs to give your lord-' ſhip a copy of them, for you have the original.' Which ſo offended the nobleman, who allowed him an exhibition while he was under ſequeſtration, and the free uſe of his houſe and table, that he withdrew his charity, denied him acceſs to his perſon, and gave Mr. Fuller cauſe to repent his imprudence.

CHAP. LXVII.

Of impudence and ſhameleſſneſs.

IMpudence is not a paſſion, but a certain vice which contemns ſhame, and oftentimes glory too, that never ſtops at any thing that tends to its own advantage. When a man has bid adieu to modeſty, there is nothing ſo unmanly or indecent but he will venture upon; and nothing ſo high or great that his impudence dares not pretend a title to.

Richard III. laying deſigns when he was protector, to uſurp the crown of England, in prejudice of his nephew King Henry V. he and his council ordered Dr. Shaw, brother to Shaw at that time lord mayor of London, to preach at St. Paul's Croſs, and in his ſermon to acquaint the

the people, that king Edward was never lawfully married to his queen, and by consequence that his children were all bastards. Moreover, that neither King Edward himself, nor the duke of Clarence, were reckoned by those that were of secrecy in the family, to be the duke of York's children; but, says he, this noble prince the lord protector, is his father's own picture, the plain and express likeness of that noble duke. At the rehearsing of these words, as the plot was laid, the protector should have come in, that the words meeting with his presence, the people might have been more affected with them; but whether by the slowness of the protector's coming, or the doctor's too much haste, that sentence was over before he came: Nevertheless, when the doctor spied his lordship coming into the audience, he abruptly broke off from the matter he was upon to repeat the former words, 'This is the noble 'prince, *&c.*' But the people were so far from crying out King Richard, as 'twas hoped they would, that they stood as people without sense and motion, being all amazed to hear the preacher so shamefully abuse the sacred function, as to make it stoop to intrigues of state, and prop up a tyrant's title to the prejudice of an infant sovereign. *Hist. Engl.*

Sha Abbas, king of Persia, had a concubine, who pamper'd her lust to such an extravagant height, that complaining of her good man's inabilities to satisfy her, petitioned that she might have additional help to allay her heat, whose impudent request being taken into consideration, and phlebotomy being thought too weak a remedy for so extraordinary a disease, an assinego was assigned

signed her, who had a provocative potion given him for that purpose, which so much heated the beast; that he, in the forced conjunction, both satiated and killed her. *Herb. Trav.*

The Morynæi, a sort of people of Pontus, in the eastern parts of Asia, gloried in their shame, and made it their common practice to lie with their women in the open streets by day-light, and generally for that purpose made choice of the most frequented places, that they might not want the pleasure of having spectators of their immodesty. *Diodor. Sicul.*

C. Fimbria, an audacious, proud and seditious Roman, had so large a share of impudence that there was no crime so heinous but he durst attempt it. He slew Crassus, and at the solemnization of the funeral of Caius Marius, caused a holy person, dedicated to religion, to be wounded in the breast with a sword, and being informed that the wound was not mortal, gave him public notice, that on such a day he would impeach him of a notorious crime before the people. Before the day of hearing came, all Rome were amazed to think of what misdemeanor he would accuse so good and great a man as the high priest. The day prefixed being come, Fimbria appears, and, with an unparalleled impudence, accuses the high priest as guilty of a mortal crime, because he did not receive the sword far enough into his body to kill him. *Zuing. Theat.*

Demochares, among others, was sent on an embassy from the republic of Athens to Philip king of Macedon, who gave them a favourable audience, and dismissed them with this compliment: 'Tell me, you Athenians, said the king, 'if

'if there be any thing further wherein I am capable of shewing my respects to the Athenians.' Demochares replied, 'Yes, Sir, there is one thing remaining which if you please to do, you will infinitely oblige the Athenians, and that is, that you will please to hang yourself.' An insolent behaviour to so great a prince; however, Philip knowing the man and his manners, slighted his words, and having commanded him to retire, said to his colleagues, 'You may tell the Athenians, that they who give themselves the liberty to talk so grosly, are a much prouder and a more ill-natured people than they who can receive such affronts without resentment.' *Brusoni. Facetiæ.*

A courtier who was taken notice of for nothing but his impudence in begging, desired Archelaus king of Macedon, as he was sitting at supper, to give him the gold cup out of which he drank himself: The king admiring at his insolence, who had no merit to recommend himself to any royal favour, commanded one of his servants in waiting to take the cup and give it to Euripides, who sat at the table with the king; and casting an eye of disdain on the impudent person that had begg'd it, said, 'As for your part, Sir, you deserve to go without my bounty, because you ask'd it; but Euripides deserves to be rewarded, who, out of modesty, asks nothing of me.' *Plutarch's Morals.*

CHAP.

CHAP. LXIX.

Of induſtry and diligence in buſineſs.

AS idleneſs is the ruſt and bane of all human virtues, ſo on the contrary, induſtry and diligence in buſineſs are conquerors in all difficulties; 'tis that which ſweetens labour, and gives ſatisfaction as well as profit in the accompliſhment of what is undertaken. When men work at their play, and play with their work, they invert the order of nature, as well as the divine command; and muſt expect, in the ſequel, to be deſpiſed, becauſe they have labour'd in vain, and play'd the fool with themſelves, in neglecting, when they had it in their power, to ſecure to themſelves a comfortable ſubſiſtence. Among the Athenians and ancient Romans there was a law, that exacted an account from every man, how he maintained himſelf and family; and if unable to give a ſatisfactory anſwer, they were immediately baniſh'd with reproach, as vermin that devoured what they had no right to, in being unprofitable excreſcences, that contributed nothing towards the tranquility of the public. 'Tis true we have no ſuch law among us, but yet they are puniſhed as bad; for when men ſee others feed high, wear good cloaths, and have neither eſtate or employment to ſupport it, they fly upon their reputations, and lay them irrecoverably under the ſuſpicion of cheats, thieves, robbers or coiners; for all men muſt, ſay they, have

have ſome way of living, and where a good one is not viſible, an ill one will be preſumed. Whereas induſtry is always attended with a generous character.

An induſtrious Roman, named Creſin, who lived at a more plentiful rate, and had better crops than his neighbours who lived on the ſame ſoil, was accuſed by the poorer ſort, that he inchanted his grounds, fields and gardens, for otherwiſe, ſaid they, 'tis impoſſible he ſhould have a more plentiful increaſe than we have, who ſow the ſame ſeeds, and employ the ſame ground, and yet live in extreme poverty. Creſin made but a ſhort defence for himſelf, and that was in ſhewing an able-bodied daughter, inured to pains and labour, and all his carts, plows, oxen, and utenſils of husbandry; ſaying, 'Here, 'moſt noble judges, are all the magical arts 'and inchantments uſed by Creſin; and if my 'neighbours and accuſers would take the ſame 'care and pains in employing thoſe creatures 'and implements that my daughter and I do, 'they might have the ſame increaſe, and live as 'well; but they muſt not expect that ſloth and 'idleneſs will procure them riches.' *Pliny's Nat. Hiſt.*

A young man named Cleanthes, whoſe ſoul was greater than his fortune, aſpiring after knowledge, but wanting wherewithal to ſupply his neceſſities, while he attended the lectures of Ariſtippus the famous philoſopher, ſupplied his wants by this project: In the night he carried water and ſold it to ſuch families as ſtood in need of it, and then allowing himſelf but little ſleep, employ'd the day in hearing Ariſtippus. Being ſo

poor

poor that he was unable to furnish himself with paper, he wrote what he learned of his master upon the dry'd bones of cattle, broken pieces of pots and slates; and by this method struggling in the night against extreme indigence, and in the day-time against an unwilling ignorance, at length he became an eminent philosopher, and a celebrated pleader. *Lipsius.*

Elfred king of the West Saxons divided the day and night into three equal parts; eight hours whereof he employed in reading, meditation, and acts of piety and devotion; eight more in his own necessary accommodations in relation to his health, repose, and the business of his family; and the other eight in the public affairs of the kingdom. And was wont to say, he had no time to waste in pleasure, nor had he any need of recreations; for he had pleasure enough in the conscientious discharge of his duty, and his business, as a king, was his recreation. *Baker's Chron.*

A gentleman in the county of Surrey, who was possessed of an estate in land of about two hundred pounds per annum, kept the whole a great while in his own hands; but finding, notwithstanding all his care and industry, that he still run behind hand, and at length was under a necessity of selling half of his estate to pay his debts, he did so, and lett the rest to a farmer, by lease, for one and twenty years, at an annual rent, which his tenant thriving upon, and coming before the expiration of the lease to pay his rent, he asked his landlord, 'If he would sell 'the land he rented of him?' 'Why, said he, 'wouldst thou buy it?' 'Yes, says the farmer,

'if you are willing to part with it.' 'That's 'very ſtrange, ſaid the landlord; prithee tell me 'how that ſhould come to paſs, that I could 'not live upon twice ſo much, being my own, 'and you, upon one half of it, tho' you pay 'rent for it, are able in leſs than twenty years 'to buy it?' 'O, Sir, ſaid the farmer, a few 'words made the difference; when any thing 'was to be done, you ſaid, Go and do it, and 'lay in bed, or took your pleaſure the while; 'but I always ſaid, Come, let us go and do it, 'and both aſſiſted and ſaw my buſineſs done my-'ſelf.' *Chetw. Hiſt. Collect.*

When the heads of the univerſity in Oxford came to viſit Dr. Reynolds, in a ſickneſs he had contracted by his over-great aſſiduity in ſtudy, they deſired him to take care of his health, and not loſe his life to increaſe his knowledge. To which the good man anſwer'd, 'I will not, for 'the ſake of life, deprive myſelf of the end for 'which I live.' *Clark's Mirr.*

CHAP. LXX.

Of extraordinary joy, and the effects it has produced.

THE conſideration of ſome preſent good, and which particularly belongs to us, begets in the ſoul that delight which we call Joy; for as ſoon as our underſtanding obſerves that we are poſſeſs'd of the good we deſir'd, the imagination preſently makes ſome impreſſion in the

brain, from whence proceeds a motion of the ſenſitive ſoul, and of the ſpirits, that excite the paſſion of joy; of which grateful affection there are ſeveral degrees. For as various circumſtances may intervene, and cauſe the ſoul to be more or leſs affected with her fruition of the good ſhe poſſeſſeth; ſo may we diſtinguiſh various differences of the paſſion itſelf; for there is no pleaſure or good that we enjoy, but it is mix'd with ſome ill or inconvenience.

> Something that's bitter will ariſe,
> I'th' midſt of all our jollities. *Lucretius.*

Our extremeſt pleaſure has ſtill ſome air of groaning and complaining in it, and generally the moſt profound joy has more of ſeverity than gaiety in it, unleſs it be diſcreetly moderated. *Ipſa fælicitas, ſe niſi temperat, premit.* It proves fatal to us when it grows into exceſs.

Being lately in France, and returning in coach from Paris to Rouen, I lighted upon the ſociety of a knowing gentleman, who gave me a relation of the following ſtory. About an hundred years ſince, there was in France one captain Coucy, a gallant gentleman of ancient extraction, and governor of Coucy caſtle, which is yet ſtanding, and in good repair. He fell in love with a young gentlewoman, and courted her for his wife. There was reciprocal love between them; but her parents underſtanding it, by way of prevention, ſhuffled up a forc'd match between her and one Mr. Fayel, who was heir to a great eſtate. Hereupon captain Coucy quitted France in diſcontent, and went to the wars in Hun-

Hungary against the Turk, where he received a mortal wound near Buda. Being carried to his lodgings, he languish'd four days; but a little before his death, he spoke to an ancient servant, of whose fidelity and truth he had had ample experience, and told him he had a great business to trust him with, which he conjur'd him to perform; which was, that after his death he should cause his body to be opened, take out his heart, put it into an earthen pot, and bake it to powder; then put the powder into a handsome box, with the bracelet of hair he had long worn about his left wrist, which was a lock of mademoiselle Fayel's hair, and put it amongst the powder, together with a little note he had written to her with his own blood; and after he had given him the rites of burial, to make all the speed he could to France, and deliver the box to mademoiselle Fayel. The old servant did as his master commanded him, and so went to France; and coming one day to monsieur Fayel's house, he suddenly met him with one of his servants, who knowing him to be captain Coucy's servant, examined him; and finding him timorous, and to faulter in his speech, he searched him, and found the said box in his pocket, with the note which expressed what was in it; then he dismissed the bearer, with menaces that he should come no more thither. Monsieur Fayel going in, sent for his cook, and delivered him the powder, charging him to make a well-relish'd dish of it, without losing a jot, for it was a very costly thing, and commanded him to bring it in himself, after the last course at supper. The cook bringing in his dish accordingly, monsieur Fayel

commanded all to avoid the room, and began a ſerious diſcourſe with his wife, 'That ever ſince 'he had married her, he obſerved ſhe was al-'ways melancholy, and he feared ſhe was in-'clining to a conſumption, therefore he had 'provided a very precious cordial, which he was 'well aſſured would cure her;' and for that reaſon obliged her to eat up the whole diſh; who afterward much importuning him to know what it was, he told her at laſt, 'She had eaten Cou-'cy's heart;' and ſo drew the box out of his pocket, and ſhewed her the note, and the bracelet. In a ſudden exultation of joy, ſhe with a deep-fetch'd ſigh, ſaid, 'This is a precious cor-'dial indeed;' and ſo lick'd the diſh, ſaying, 'It is ſo precious that 'tis pity ever to eat any 'thing after it.' Whereupon ſhe went to bed, and in the morning was found ſtone dead. This ſad ſtory is painted in Coucy caſtle, and remains freſh to this day. *Howell's Letters.*

Arthur Plantagenet, viſcount Liſle, natural ſon to king Edward IV. was impriſon'd in the thirty-third year of Henry VIII. upon ſuſpicion, that he deſign'd to betray Calais to the French, when he was governor of that important garriſon; but the accuſation proving falſe, and the king willing to repair the diſhonour he had ſuſtained, ſent him a diamond ring, and a kind meſſage by his ſecretary of ſtate Sir Thomas Wriotheſly; at which the viſcount was ſo tranſported, that the night following, of that very joy he died. *Stow's Annals.*

Cinan Ceſſutus Judæus being at Arſinoe, a port upon the Red Sea, making war upon the Portugueze, by commiſſion from the grand ſignior

nior Solyman, he there received the news, that his ſon Selechus was made a ſlave at the taking of Tunis, but that he was redeemed by Haradienus, made admiral of ſeven ſhips of war, and with them was at anchor before Alexandria, and from thence reſolved to join him very ſuddenly. This notice of his ſons unexpected freedom, and his being preferred to ſuch a poſt of honour, ſo ſurprized and overwhelm'd the old man with exceſs of joy, that he ſwooned at the hearing of it; and at the arrival of his ſon, died in his arms. *Knowl's Turk. Hiſt.*

A comical poet, named Philemon, being ſomewhat ſuperannuated, ſeeing an aſs greedily eating up ſome figs that a boy had laid in that place; when the boy in expectation of his figs returned, Philemon ſaid, 'Now go and fetch the aſs ſome 'drink to digeſt his figs.' The old man was ſo tickled at the fancy of the jeſt, that he burſt out into a vehement laughter, and died in the fit. *Val. Maximus.*

Diagoras the Rhodian, when he ſaw his three ſons all victorious in the Olympic games, and crowned the ſame day, he was extremely pleaſed. But when his ſons came and embraced their aged father, and each put their triumphal wreath upon his head, he was ſo overcome with joy and delight, that he fell into their arms, and died. *Gell. Noct. Attic.*

Zeuxes Heracleotes, the moſt celebrated painter of his age, having drawn the picture of a very old hag of a woman, and pleaſing himſelf with the ridiculous aſpect and poſture he had put her in, fell into a ſudden and violent laughter, and not being able to check it, his

breath failing, he died upon the place. *Stradæ Prolus. Acad.*

An honourable and beautiful lady of the island of Naxos, named Polycrite, when her city was in danger of being taken and destroy'd by the Ethreans, she was humbly besought by the chiefs of the town, to undertake an embassy in order to procure them peace, which she readily consented to; and being mistress of a very fine tongue, so prevailed with prince Diognetes the general of the siege, that he granted them peace, and marched away; which being known to the people, they run out of the town to meet her with loud acclamations, some strewing her way with flowers, others with garlands, and all returning her thanks as their sovereign preserveress. The lady was seized with such a flood of joy, upon hearing their gratitude, that in the instant she expired in the midst of her honours at the city-gate; and instead of being carried to the throne, was brought to her tomb, to the inexpressible sorrow of her whole country. *Plutarch de virtutib. Mulier.*

When Philip king of Macedon was overcome in fight, and all Greece was assembled at the Isthmian games, T. Q. Flaminius caused silence to be made by sound of trumpet, and these words to be proclaim'd to the people by the cryer, *viz.* 'The senate and people of Rome, and Titus 'Quinctius Flaminius their general, out of their 'special goodness, clemency and favour, do give 'liberty and freedom to all the cities of Greece, 'that were formerly under the jurisdiction of 'king Philip, and do hereby restore them to all 'their immunities, privileges and properties. At the

the first hearing these unexpected words, the people were all so confounded with a perfect silence, that they were not able to speak or express their satisfaction by any kind of gesture, but stood like men that had been born deaf and dumb. But when the cryer pronounced the same words a second time, they broke out into such strong and loud acclamations of joy, that the birds that were flying over their heads, were struck dead with the noise, and fell down among them. The games were all neglected, and their minds so intent upon what they heard, that this one joy took away the sense of all other pleasures. *Titus Livius.*

CHAP. LXXI.

Of penetrating judgments, in the investigation of doubtful things.

SIN and excusing it are both of the same original, born in paradise, with design to impose upon God Almighty; but being banish'd from thence, has so spread itself over the whole world, that men have need to have all their wits about them, to discern between fallacious pretences, and real truth. Every man ought to stand upon his guard, to keep himself from being deceived; but the judicious and penetrating man can only detect it, while the more easy and credulous are deluded and cheated by subtilty and artifice. He will anatomize men's capacities, sift them to the bottom, understand them thorough-

ly, and dive into the ſecrets of the cloſeſt hearts. He is ſubtle in apprehending, ſevere in cenſuring, and wiſe in collecting inferences. He diſcovers all, obſerves all, and comprehends all. His penetrating judgment is a key to unlock other men's equivocations, and mental Reſervations; ſo that 'tis in vain for ignorance to obſcure itſelf by ſilence, or guilt to be concealed under imprecations, feigned excuſes, or poſitive denials. A profound judgment will eaſily diſcover appearance from reality; and by looking through men, is very ſeldom or never deceived, or impoſed upon. *L'Homme de Cour. Max.*

A merchant humbly beſought the emperor Rodolphus Auſtriacus to do him juſtice againſt an inn-keeper at Nuremberg, with whom he had left two hundred marks, and refuſed to reſtore it, ſaying he received no ſuch ſum of him. The emperor finding the merchant had no proof, but his own oath to witneſs the delivery of the money to the inn-keeper, who ſtoutly denied it, ſaw he muſt have recourſe to art to diſcover the truth; and having received from the merchant a deſcription of the bag wherein the money was, commanded him to withdraw, with deſign to ſend for the inn-keeper, and examine him; but it fell out more luckily, for immediately the head men of the town, among which was this inn-keeper, came to pay their devoirs to his imperial majeſty. The emperor knew him, and being of an affable and pleaſant temper, fell a jeſting with the hoſt, ſaying, 'You 'have a very handſome hat, I like it, pray let 'us change.' The other being fond of the honour, immediately delivered his hat. The emperor

peror pretending ſome weighty affair, retired, and by a truſty citizen ſent the hat to the inn-keeper's wife, and required her by that token to ſend her husband ſuch a bag of money, for he had a preſent occaſion for it. The woman knowing the meſſenger, made no heſitation, and he returned with the money to the emperor, who called in the merchant, and he joyfully own'd the bag; whereupon the emperor called in the inn-keeper, ſaying, 'This man complains that 'you have a deſign to cheat him of two hun-'dred marks, that he gave into your cuſtody 'to keep till he had occaſion to employ it, what 'ſay you to the accuſation?' The hoſt utterly deny'd the charge, ſaying the merchant belyed him, or was out of his ſenſes, for he never received any money from him. Then the emperor produced the bag, at the ſight whereof the hoſt was confounded, and confeſs'd the fact; the merchant received his money, the inn-keeper was fined conſiderably, and the fame of the emperor's wiſdom in detecting and puniſhing ſo baſe a fraud run through all Germany. *Lipſ. Monit.*

A Roman lady, a widow, had the misfortune to have her ſon ſtolen from her, and made a ſervant in another province, who being at length inform'd whoſe ſon he was, went to Rome, and diſcovering himſelf to his mother, ſhe received him for ſome time very affectionately; but her lover being diſpleaſed at it, ſhe diſowned him, and baniſh'd him from her houſe; upon which he complain'd to king Theodoric, who ſent for the widow, and charg'd her with being unnatural to the ſon of her bowels; but ſhe denied him to be her ſon, and called him an impoſtor.

Then the king asked her if she had any inclinations to marry again, 'Yes, said she, if I can 'find a match agreeable.' Then said the king, 'This young man has been a guest in your 'house, marry him.' 'That I cannot do, re-'ply'd the lady, for I am rich, and he is mi-'serably poor.' 'Well, said Theodoric, but I 'will make his fortune equal with yours, and 'you shall marry him, or incur my displeasure.' At which the poor lady fell a trembling, and finding herself condemn'd by the voice of nature and conscience, confessed he was her son, and that her love to the person that courted her, had betrayed her into that unnatural action of denying her own child. Then reply'd the wise and great prince, 'Are not you a miserable wretch 'to renounce your own blood for a stranger? 'Go home, shake off that fond affection, and 'live like a virtuous widow with your son, who 'shall afford you a decent subsistance, agreeable 'to your sex and quality. *Causin. Hol. Court.*

A young Jew of Sydon, being imposed upon by another cunning Jew, who had tutor'd him to it, set up himself to be Alexander, son of Herod king of Judea, whom his father had caused to be murdered, saying, That the persons to whom Herod had committed the care of his execution, abhorring the fact, concealed him till after the death of Herod; and now he was come, as from the grave, to demand his right, as the undoubted heir of that crown. This impostor having hired a cunning fellow, a servant in Herod's family, to instruct him in the affairs of that court, he soon gained credit with the people, who furnished him with great sums of money,

ney, which enabled him to live like what he pretended to be. Seeing himself advance thus in the people's esteem, he had confidence enough to go to Rome, and there disputed his right to the crown against Herod's lawful sons; and addressed himself to Augustus Cæsar, requesting his favour to enthrone him in the kingdom of Judæa. Every one seemed to espouse his interests, but Augustus having a penetrating judgment, soon discerned him to be a counterfeit; for taking him by the hand, he found his skin rough and hard, like men bred up to labour, and taking him into another room, said, ' 'Tis sufficient that ' thou hast so long abused the world already; ' but now know thou art in the presence of ' Augustus, who will not be imposed on, but ' will pardon thee if thou declarest the truth in ' this matter; but if thou dost lye or dissemble, ' thy life shall pay for the fault.' The poor wretch stood amazed at the emperor's words, threw himself at his feet, and confessed himself to be an egregious impostor. The emperor, according to his promise, gave him his life, but condemn'd him to labour at an oar, in the gallies, during life. The tutor of this impostor, being observ'd to be a subtle cunning fellow, and fit to do further mischief, was put to death immediately. *Joseph. Antiq.*

The famous statuary of Rome, Praxiteles, having promised the beautiful courtezan Phryne, that she should make her election of one statue among all the most curious pieces he had, and she suspecting his veracity, as well as her own judgment, in which was most valuable, made use of with this stratagem. On a time when he

was with her, ſhe cauſed a meſſenger to come in great haſte, to tell Praxiteles his ſhop was on fire, and all his ſtatues in danger. He ſtarted at the news, crying out, 'Take care to ſave 'the Cupid and the Satyr, for they are worth 'all the reſt.' At which words the beautiful dame ſmiled, told him it was her contrivance, and made choice of the Cupid. *Zuing. Theat.*

When the duke d'Oſſuna was viceroy of Naples and Sicily, there died a rich duke, leaving only one ſon behind him, whom with his whole eſtate, which was very conſiderable, he left by will to the care and management of the Jeſuits, in which will was this clauſe; 'When he is of 'full age, you ſhall give my ſon what you will.' Accordingly the Jeſuits divided the eſtate into three parts, and taking two parts to themſelves, gave one to the young duke, which he thinking hard meaſure, complained to the viceroy, who commanding the ſociety to appear before him, he asked them, 'How much of the eſtate 'they would have?' Who anſwer'd they would have two parts of the three, which they had almoſt laid out already, in erecting monaſteries, and an hoſpital with particular altars to ſing maſſes, dirges, and refrigeriums for the ſoul of the departed duke. Whereupon the duke d'Oſſuna cauſed the will to be read, which contain'd the words before recited; 'When he is come to 'full age, you ſhall give my ſon of my eſtate 'what you will.' Then he told the Jeſuits, that the words were to be underſtood, 'What you 'will have ſhall be given to my ſon.' Which, ſaid the duke, by your own acknowledgment, is two parts in three, and ſo I determine it ſhall be divided. *Howell's Letters.*

CHAP.

CHAP. LXXII.

Of impartial adminiſtrators of juſtice.

SO ſacred a virtue is juſtice, and ſo beneficial to the public, that 'tis the great concern of governments to truſt the adminiſtration of it to no perſons, but ſuch as fear God, and abhor covetouſneſs; for then men will not ſuffer by the ſale of reaſon, and by allowing the law to have a courſe of traffic. Many reaſons have been aſſigned for promoting the ſpeedy execution of juſtice, but few have been hearken'd to, that tend to prevent injuſtice and delays, by which means it often happens, that ſentences and judgments are more criminal than the crimes themſelves. Buying and ſelling offices is the bane of juſtice; for they that buy think themſelves privileged to ſell, and without reſpect to the merits of the cauſe, eſpouſe the part of the faireſt bidder; and ſo a man receives more injury by the law and its officers, than from his enemy that commenced the action. Thoſe that buy the devil, ſay the lawyers, muſt ſell the devil to reimburſe themſelves. Being tied up to forms of law, without leaving the judge a power to do what he knows he ought, is often the cauſe of doing great injuſtice.

Certain men were condemn'd to die for a murder committed, their ſentence, if not pronounced, was at leaſt determined and concluded on. The judges juſt in the inſtant are inform'd by the officers of an inferior court,

that

that they have some men in custody, who have directly confessed the said murder, and make an indubitable discovery of all the particulars of the fact. 'Twas then notwithstanding put to the question, whether or no they ought to suspend the execution of the sentence already passed upon the first accused. They gravely consider'd the novelty of the example, and the consequences of reversing judgments, where sentence of death was legally passed, and accordingly confirm'd the sentence, and the poor devils were sacrificed to the forms of law and justice. *Montaigne's Essays.*

But the persons hereafter named were lovers of the thing, not the name, and acted accordingly.

Diocles having made a law, that no man should come armed into the public assembly of the people, he through inadvertency chanced to break that law himself, which one observing and saying, he has broken a law he made himself; Diocles turning to his accuser, said with a loud voice, 'No, the law shall have its sanction;' and drawing his sword, killed himself. *Diod. Sic. biblioth.*

Zaleucus, law-giver of the Locrians, made a law that adultery should be punish'd with the loss of both the offender's eyes; and it fell out so unhappily, that his own son was the first that committed that crime; and that he might at once express the tenderness of a father, and the uprightness of a judge, he caused one of his son's eyes to be put out, and one of his own. *Heyl. Cosmog.*

Juvenalis, a widow, made complaint to king Theodoric, that his judges had spun out a suit of

of hers three years, that might have been determined in three days. The king hearing who the judges were, sent to them to put an end to the widow's cause, which they did in two days. The king commanded them to appear before him, and they vainly thinking 'twas to commend their expedition and justice, attended his majesty full of joy. The king demanded why they kept that cause three years in court, that they had dispatch'd in two days? They answered, 'Your majesty's recommendation oblig'd us 'to finish it.' 'How! reply'd the king, when 'I made you judges, did I not consign all pleas 'and proceedings to you? You deserve death 'for your unnecessary delay.' And at the same instant commanded them to be beheaded. No doubt, if they had not misapprehended the king's intention in sending for them, they would have said that the forms of law and justice required such dilatory proceedings. *Caus. Holy Court.*

King Henry II. of France, having ordered an Italian lacquey to be put in prison, without assigning any cause for his commitment, the judges having first given their opinions to the king, set him at liberty. The king again commanded he should be put to death, having, as he said, taken him in committing a notorious crime, that he would not have to be known abroad. But the judges refused to pass sentence upon him; and, instead of it, set the prisoner again at liberty. And tho' it be true that the king's agents took him afterwards, and drowned him in the river Seine, to avoid any popular commotion; yet the judges would not condemn a person where there was no proof of his being guilty. *Camera. Oper. Subsciss.*

Titus

Titus Manlius Torquatus having a son dignified with the honour of being governor of a province in Macedonia, and other considerable preferments, who was accused of misdemeanors in the discharge of his office, the father, with the permission of the senate, undertook to be judge of the cause. He heard the accusers, confronted the witnesses, and gave his son full scope to make his defence; and on the third day gave this sentence: 'It appearing to me that my son 'D. Silanus has misbehaved himself in his office, 'and taken money from the allies of the Ro-'man people, contrary to law and justice, I de-'clare him from this day forward, both un-'worthy of the commonwealth and my house.' This judgment from the father threw the son into such a deep melancholy, that the night following he killed himself. And the father looking upon him as a son, that degenerated from the virtue of his ancestors, refused to honour his funeral solemnity with his presence. *Caus. Hol. Court.*

Herkenbald, a man of great renown, especially for his impartial administration of justice, being under an indisposition that detained him in his bed, and hearing a bustle in the next room to him, and a woman crying out for help, he asked his servants what occasioned it; but all of them denied any knowledge of it: At length, severely threatning one of his pages, that he would cause his eyes to be pulled out of his head, if he refused to tell him the truth, the page answer'd, 'My lord, your nephew ravish'd a maid 'there, and she, to save herself, made the noise 'you heard.' The fact being taken into examination,

nation, and sufficiently and clearly proved, Herkenbald condemn'd his nephew to be hang'd. But the seneschal, who was to see the sentence executed, appearing to be very zealous in the discharge of that office, instead of doing his duty, gave the young lord notice of what had passed, and suffered him to make his escape; and some hours after, came to the sick person, and told him his commands had been obeyed. About five days after, the young gentleman thinking his uncle had forgot what was past, came and looked in at his chamber-door. The uncle seeing him, and having with fair words called him within his reach, twisted his left hand into his hair, and with the other gave him such a deadly wound in his throat with a knife, that he immediately fell down dead by his uncle's bed-side. So great was this nobleman's zeal for justice, that he would not spare so near a relation. *Camer. Oper. Subscis.*

Acindinus, prefect of Antioch under the reign of the emperor Constantinus, had a man in his custody for the payment of a pound weight in gold into the exchequer, whom he menaced with death, if he did not pay it on the day prefix'd, which drew very near. The man had a very handsome woman to his wife, to whom a rich man in the city sent word, that if she would lie with him but one night, he would pay her the gold Acindinus demanded. She acquainted her husband with the proposal, who, to save his life, consented to the dishonour, of which she gave the rich man notice, and he observ'd the assignation; but having satisfied his lust, at his departure, instead of a pound of gold, gave her

only

only a pound of earth sealed up in a bag. The poor woman enraged at the cheat, complained to the prefect, telling him the whole story; who being very sensible that his threatning her husband with death had forced her to these extremities, he pronounced this sentence: 'The pound 'of gold shall be paid out of the goods of Acindinus, the prisoner shall be set at liberty, and 'the woman shall be instantly put into possession of that land from whence she received the 'earth instead of gold. *Lonic. Theatr.*

Chabot, admiral to Francis I. king of France, was nobly descended, had done great service for his country, and was highly in favour with his prince; but that decaying in time, and the king having charged him with misdemeanors of a long standing, the admiral presuming upon the good service he had done the king in Piedmont, and in the defence of Marseilles against the emperor, gave the king some indecent language, and dared him to try him by law for all the offences he objected against him. Hereupon the king issued out a commission to the chancellor Poyet as president, and to other judges therein named, to bring the admiral to a trial for his life, upon an information and indictment preferred against him by the king's advocate. The chancellor was a man of unlimited ambition, and as large a conscience, and hoping to please the king in these proceedings against the admiral, inveigled some of the judges by artifice and cunning, others by threatnings, and the rest by fair promises. And tho' nothing could be proved against the admiral, that merited the king's displeasure, yet the chancellor subscribed, and by the arts abovementioned

tioned procured others to subscribe, to the confiscation of his estate, the forfeiture of his offices and his liberty, tho' he could not prevail with them to the taking away his life. But the king abhorring tricks and falsehood in so great a magistrate, and tho' to any that should complain of hardships put upon the admiral, it might be answered, That he was tried as he desired, by the law and customs of his country, and by the judges of parliament; yet, I say, the king made all his passions give way to his justice, and restored the admiral to his honour, his estate, his offices, and his liberty, and caused his wicked chancellor Poyet, who had procured all these calamities to the admiral by clandestine methods, under the colour of law and justice, to be indicted, arraigned, degraded and condemned, as an example and terror to others. *Raleigh's Hist. of the World.*

Leo Armenus the emperor received a complaint from a very inconsiderable person, that a senator had violated the chastity of his wife, and that he had several times complained of this injury to the prefect, but could have no redress of his grievance. Whereupon the emperor ordered that all the persons concern'd should appear before him; and finding the matter was true as the man had reported it, he turn'd the prefect out of his office for neglecting his duty, and caused the senator to be put to death. *Lipsi. Monit.*

Charles the Bold, duke of Burgundy, had made one of his special favourites governor of a town in Zealand, who falling in love with a woman of that town, who was both beautiful

and

and virtuous, and attempting several ways, but unsuccessfully, to gratify his unchaste desires, at length commits her husband to prison, upon a feigned accusation of treason, in hopes by that severity to accomplish his ends. The woman was a great lover of her husband, and therefore went to the governor to beg his liberty, who thus accosted her: 'Art thou come, my dear, 'to intreat me, you must needs be ignorant of 'the empire you have over me; grant me mu-'tual love, and I will restore you your husband, 'for we are both under confinement, he is my 'prisoner, and I am yours, and 'tis in your 'power only to set us both at liberty; which if 'you refuse, and resolve not to gratify my pas-'sion, I must die, and your husband shall bear 'me company, for I will not perish alone.' But seeing none of these arguments could prevail upon her, he threw her upon the bed, and violated her chastity. Not contented with this villany, he caused her husband's head to be cut off in prison, and that with his body to be put into a coffin ready for burial. This done, he sent for the woman, saying, 'Do you look for your 'husband, he is in the prison, go and take him 'along with you.' The woman not expecting such a vile piece of barbarity, went to the prison, was astonished at such a rueful sight, and after having lamented over the bleeding corps of her husband, went and made her complaint to the duke, who being angry that such an abominable wickedness should be committed under his government, sent for the offender; and when he came, said, 'Do you know this woman? And 'do you also know, added the duke, the com-

plaints

'plaints she has made against you? They are 'very ill ones, and such as I would not for all 'the world should prove true.' The governor at these questions fell at the duke's feet, confessed the whole fact, and sued for pardon; and said, to make the woman amends he would marry her. The duke seeming to comply with this proposition, grew somewhat milder, saying, 'Woman, since things are come to this pass, 'what do you say to it, are you willing to take 'this man for your husband?' She at first refused him, but fearing the duke's displeasure who propounded it, at length comply'd. The duke caused the marriage to be solemnized immediately, which being done, 'You Mr. Bridegroom, 'says the duke, you must now grant me this, 'that if you die before her without issue, that 'then this your wife shall have your whole 'estate.' The governor willingly consented, and it passed into an act at law, under the hand of a public notary and witnesses. Then the duke turn'd to the woman, saying, 'Is there enough 'done for your satisfaction?' 'There is, said 'the woman.' Then sending the woman away, commanded the governor should be led away to the same prison in which the husband lay murdered, there to have his head cut off, and to be put into a coffin as the other was; which being done, he sent the woman, ignorant of what had passed, to the prison, who beholding a second misfortune, fell sick, and died soon after; having only this advantage by her second marriage, that she was enabled to leave a good estate among the children of her first husband. *Ibid.*

By

By a court-trick, or a state-plot, Sir Thomas Cook, sometime lord-mayor of London, being very rich, was accused of high-treason, under the reign of Edward IV. for lending money to queen Margaret; and the king so far concern'd himself in the contrivance, as to let Sir Edward Markham know, that if the law was too short to make him a traitor, he, as lord chief-justice of England, upon his trial, must stretch it till it would reach his purpose. The confession of one Hawkins, who was rack'd in the tower, was the only proof against Sir Thomas Cooke, who pleaded in his own defence, that 'twas true that Hawkins did desire the loan of a thousand marks upon sufficient security, but he understanding who the money was for, utterly refused to lend any. The judge directing the jury, told them the proof did not amount to treason, and intimated to them, that they should be tender where life was concern'd, and exercise good consciences, and the jury found it accordingly. This action disobliged the court, and Sir Edward was put out of his place of lord chief-justice; upon which he retired to a private life, with this satisfaction, that tho' the king had made him no judge, it was not in his power to make him an unjust one. *Fuller's Holy State.*

A gentleman sent a buck to judge Hales in his circuit, that was to have a cause tried before him that assize. The cause being called, and the judge taking notice of the name, ask'd if it was not the same person that had presented him with a buck, and finding it to be the same, the judge told him, ' He could not suffer the

' trial

'trial to go on till he had paid him for his buck.' To which the gentleman answer'd, 'That he 'never sold his venison, and that he had done 'no more to him but what he had always done 'to every judge that came that circuit.' This was confirm'd by several gentlemen on the bench. But all this would not prevail upon the judge, nor would he suffer the trial to proceed till he had paid for the venison. Whereupon the gentleman withdrew the record, saying, 'He would 'not try his cause before a judge that suspected 'him to be guilty of bribery by a customary ci-'vility.' *Dr. Burnet's Life.*

A certain poor woman having lost a little dog, and understanding it to be in the possession of the lady of Sir Thomas Moore, to whom it had been made a present of, she went to Sir Thomas, as he was sitting in the hall, and told him that his lady with-held her dog from her. Sir Thomas immediately order'd his lady to be sent for, and the dog to be brought with her; which Sir Thomas taking in his hands, caused his lady to stand at one end of the hall, and the poor woman at the other, and said, that he sat there to do every one justice. He bid each of them call the dog, which when they did, the dog forsook the lady, and went to the poor woman. When Sir Thomas saw this, he bid his lady be contented, for it was none of hers; but she repining at the sentence, the dog was purchased of the poor woman for a piece of gold, and so all parties were satisfied, every one smiling at the manner of his enquiring out the truth. *Life of Sir T. More.*

At the time that Oliver Cromwell was protector of this realm, an Engliſh merchant-ſhip was taken in the chops of the channel, carried into St. Maloes, and there confiſcated upon ſome groundleſs pretence. As ſoon as the maſter of the ſhip, who was an honeſt quaker, got home, he preſented a petition to the protector in council, ſetting forth his caſe, and praying for redreſs. Upon hearing the petition, the protector told his council, he would take that affair upon himſelf, and ordered the man to attend him next morning. He examined him ſtrictly as to all the circumſtances of his caſe, and finding by his anſwers that he was a plain honeſt man, and that he had been concerned in no unlawful trade, he asked him, If he could go to Paris with a letter? The man anſwered, he could. Well then, ſays the protector, prepare for your journey, and come to me to-morrow morning. Next morning he gave him a letter to cardinal Mazarine, and told him he muſt ſtay but three days for an anſwer. The anſwer I mean, ſays he, is, the full value of what you might have made of your ſhip and cargo; and tell the cardinal, that if it is not paid you in three days, you have expreſs orders from me to return home. The honeſt blunt quaker, we may ſuppoſe, followed his inſtructions to a tittle; but the cardinal, according to the manner of miniſters when they are any way preſſed, began to ſhuffle; therefore the quaker returned, as he was bid. As ſoon as the protector ſaw him, he asked, 'Well, friend, 'have you got your money?' And upon the man's anſwering he had not, the protector told him, 'Then leave your direction with my ſecretary,

'and you shall soon hear from me.' Upon this occasion, that great man did not stay to negotiate, or to explain, by long tedious memorials, the reasonableness of his demand. No; though there was a French minister residing here, he did not so much as acquaint him with the story, but immediately sent a man of war or two to the channel, with orders to seize every French ship they could meet with. Accordingly, they returned in a few days with two or three French prizes, which the protector ordered to be immediately sold, and out of the produce, he paid the quaker what he demanded for the ship and cargo. Then he sent for the French minister, gave him an account of what had happened, and told him there was a balance, which, if he pleased, should be paid in to him, to the end that he might deliver it to those of his countrymen, who were the owners of the French ships, that had been so taken and sold. *Crit. Review of the Life of Cromwell.*

CHAP. LXXIII.

Of liberty of the subject, how to be understood, and the care to preserve it.

PUBLIC good and the liberty of the subject, are two excellent words when they are honestly and peaceably intended. The ancient Romans had liberty in so high an esteem, that they made it one of their goddesses, dedicated temples in honour of it, and all that endeavour'd to oppose it, they punish'd with interdiction,

temporary banishment, and other severities. Liberty is the greatest glory of the people, which all sorts of men are so tenacious of, that they will endeavour to secure it with the hazard of their lives and fortunes. But then great care is to be taken, that we are not abused with words for things; for if liberty is not bounded by the laws of religion, reason and discretion, it occasions contentions, and tends directly to the ruin of the community, according to that known rule, That the best things corrupted become the worst. Liberty perverted into contention for superiority, is but trapaning and deluding men into real slavery; catching them with words, decoying them into nets and snares; and instead of putting men upon considering every thing in its proper place, and one thing with relation to another, according to the weight, reason and importance of the action, before we proceed to complain; it indulges intemperate heats and hearsays, transports men into a seditious belluine liberty of saying and doing what they please, and so by thinking to assert their liberties, are taught by seditious men to destroy them; for there is no such thing in the world as absolute freedom. 'Tis freedom from tyranny, oppression, invasions of common rights, from arbitrary impositions, illegal exactions, and other ill effects of a despotic power, that was contended for in the following examples. *Baker's Chron.*

When Maximus, to enlarge his own territories, made war against the city of Aquileia in Italy, the women cut off their hair from their heads, and converted them into bow-strings for the use of the soldiers, to shoot arrows against the

the invaders of their liberties. The same was also done sometime at Rome, when that city was distressed by the enemy, and in commemoration of the ladies zeal in the service of their country, the senate dedicated a temple to Venus the Bald. *Penal. Mellific. Hist.*

The castle of Messiada, wherein were nine thousand men, besides women and children, and stored with provisions for many years, being besieged and hardly pressed by the Romans, and no hopes left of escaping servitude; they resolved to preserve their liberties by a voluntary death; therefore chose out ten men to kill all the rest, who having perform'd that bloody office, cast lots which of them should kill their surviving fellows. The man design'd to that service having dispatch'd the other nine, set the palace on fire, and then killed himself. None escaped but two women and five children, that hid themselves in a vault, and gave this relation to the Romans at their entering the castle. *Joseph. de Bello Judaico.*

The Tacchi, a people in the remote parts of Asia, having war with the Greeks, and being in danger to be captivated by them, threw themselves desperately from high and steep rocks, and the women followed the example of the men, first throwing down their own children, and then themselves. *Clark's Mir.*

Johannes Basilides, that tyrannical and inhuman duke of Muscovy, studied the art of oppressing and ruining his subjects, and that he might excel all others in laying strange impositions upon them, he exacted from his people a tribute of sweat, and a certain number of

nightingales to be paid him in the midſt of winter, when there was none to be found in the country; but theſe and other oppreſſions coſt him the revolt of his ſubjects, and the loſs of his dominions and life. *Cauſ. Hol. Court.*

The clergy, the barons and commons of England depoſed king John, and elected Lewis of France. The grounds of whoſe proceedings againſt him were, for regaining thoſe franchiſes that were notoriouſly invaded by that arbitrary prince, and are contained in the great charter of England.

King Edward II. following the ſame arbitrary methods, the barons ſent him word, 'That unleſs he put away Peirce Gaveſton, that corrupted his councils, and ſquander'd his revenue, and alſo addicted himſelf to govern by the laws of the land, they would with one conſent riſe in arms againſt him as a perjur'd perſon.' And ſo they did, and beheaded his minion Gaveſton, notwithſtanding the king's earneſt ſollicitation to ſpare his life. *Truſſel's Hiſt.*

King Richard II. being lapſed into the ſame misfortune of affecting a tyrannical government, a parliament was called without the king's conſent; and tho' he reſign'd his crown to the duke of Lancaſter, yet the parliament then ſitting, being of opinion that this abdication was not ſufficient to build upon, becauſe the written reſignation might be the effect of fear, and ſo not voluntary and ſpontaneous, they proceeded to a formal depoſition in the names of all the commons of England. The articles exhibited againſt him were twenty-nine in number, of which

which two were, That he affirm'd that all law lay in his own head, and that all the lives and estates of his subjects were in his hands to be disposed of at his pleasure. *ibid.*

Illegal taxes, and other arbitrary proceedings, begot the rebellion against king Charles I. and however justifiable the opposition that was made to them in the beginning might be, yet all good men must condemn the severity with which it ended. The particulars of those unhappy times are too well known to require a detail of them here; but thus much I shall observe, that as no nation has so high an esteem for liberty as the English have, so none has waded through more blood to preserve it.

What caused all the misfortunes of king James II. but his invading the rights, and infringing the liberties of the people? Which we see they were still so careful to preserve, that in the midst of their zeal and joy to inthrone his successor king William III. the lords and commons presented him with a remonstrance of the several abuses and incroachments of former reigns; and would not put him in the possession of the crown, till he had promised to grant all their claims and demands of rights and liberties; and no declarations, judgments, or proceedings, to the prejudice of the people, should in any way hereafter be drawn into consequence or example: which claims of right accordingly passed into an act of parliament.

CHAP. LXXIV.

Of life, how overpriz'd by some, and under-valued by others.

LIFE, like the harmony in music, is composed of the contrarieties of several notes, sweet and harsh, sharp and flat, sprightly and solemn. 'Tis chequer'd with variety of circumstances; sometimes it swells with a prosperous fortune; at others it ebbs into the lowest degree of adversity, and seldom admits of constancy and durability. Good men do only put such a value upon life as is requisite, while weak and timorous minds anticipate its troubles by fearful apprehensions; and instead of endeavouring to prevent impending mischiefs, seem to invite them by expectation. He esteems life at a just rate, that neither fondly loves nor foolishly hates it, that employs it wholly in doing good; and from its uncertainty makes his resolve to live well while he lives, and leaves the length or shortness of the time to the determination of heaven.

Life's but a walking shadow, a poor player,
That struts and frets his hour upon the stage,
And then is heard no more. Shakespear.

Dionysius the tyrant of Syracuse, from a just apprehension of his infamous life, was so fearful to lose it, that he removed his friends from court,

court, and put himself into the hands of Barbarian aliens. He was in such fear of barbers, that he taught his own daughters to shave him; and when they were grown to maturity, he durst not suffer them to come so near his throat with a razor, and therefore instructed them how to burn off his hair and beard with the white films of walnuts. He durst not enter his wife's apartment, before the room and bed were narrowly searched. When he diverted himself in playing at ball, he commonly delivered his cloak and sword to a boy he loved and trusted, upon which one of his familiar friends said to him in a jesting manner, 'Now you put your life into the boy's hands.' At which the boy smiling, and the tyrant observing it, he commanded them both to be killed immediately; one for instructing him how to kill him, and the other for seeming to consent to it with a smile. But notwithstanding all his care and fear, he at length perished by the hands of his subjects. *Lenic. Theat.*

Henry Beaufort, the wealthy cardinal of Winchester, being struck with a disease that his physicians told him would not terminate but in death, he murmured and complained at his destiny, saying, 'What a hard case is this that death will 'not be bribed! Must I die with all my riches? 'Will all my money signify nothing? If the 'whole kingdom of England would save my 'life, I am able to procure it by policy, or buy 'it with money, and must I die, O unhappy 'man that I am?'

C. Mecænas, the celebrated friend and favourite of Augustus, was so in love with life, and terrified at the apprehensions of death, that he

would often say, he cared not what he endured so long as he did but live. *Zuing. Theat.*

Antigonus observing that a soldier under his command, was a man of such true courage, that he was more ready to engage in any hazardous enterprize than the rest of his comrades, and yet withal taking notice that he was a very sickly infirm man, took great care for his recovery, and having accomplished it, the king observed, that he did not in his future service push on with such vigour and bravery as formerly, and asking him what occasioned it, the soldier told the king, 'That he had done himself that injury in curing 'him of his dangerous distemper; for, says he, 'when I carried a diseased body with me, I 'cared not what became of it, but now I am in 'health and enjoy the comforts of life, I am 'willing to preserve it.' *Clark's Mir.*

Goges, governor in Bion for king Xerxes, being besieged by the Athenians, under the conduct of Cymon, refused the conditions offered, that he might return into Asia with all his wealth; for being unwilling to survive the loss of a place his master had given him to keep, he therefore, after having defended the city to the last extremity, first threw all the gold, and whatever else the enemy could make booty of, into the river Strymon, and then causing a great pile to be set on fire, and the throats of all the women, children, concubines and servants to be cut, he threw their bodies into the fire, and at last leaped into it himself. *Montaigne's Essays.*

A Lacedemonian boy taken by Antigonus and sold for a slave, being commanded by his new master to some base employment; 'Thou shalt

'see,

'ſee, ſays the boy, whom thou haſt bought; it 'would be a ſhame for me to ſerve being ſo near 'the reach of liberty;' and having ſo ſaid, threw himſelf from the top of the houſe. *Ibid.*

On Tueſday the 18th of April 1732, one Richard Smith, a bookbinder, and priſoner for debt within the liberties of the king's bench, and Bridget his wife, were found dead in their houſe in Blackman-ſtreet, Southwark, about eight o' clock in the morning, hanging near their bed, about a yard diſtant from each other, with a loaded piſtol by the man, and a caſe-knife by the woman; and in another room their little child, about two years old, was found in a cradle ſhot through the head. In the room were found alſo the following letters, one directed to his landlord, in which were incloſed the two others to Mr. Brindley a bookbinder in New Bond-ſtreet, and the ſhilling as therein mentioned, *viz.*

To Mr. BRIGHTRED.

SIR,

THE neceſſity of my affairs has obliged me to give you this trouble; I hope I have left more than is ſufficient for the money I owe you. I beg of you, that you'll be pleaſed to ſend theſe incloſed papers, as directed, immediately by ſome porter, and that without ſhewing them to any one.

Your humble ſervant,

RICHARD SMITH.

P. S. I have a ſuit of black cloaths at the Cock in Mint-ſtreet, which lies for 17 s. 6 d.

If you could find any chap for my dog and ancient cat, it would be kind. I have here sent a shilling for the porter.

Cousin Brindley,

IT is now about the time I promised payment to Mr. Brooks, which I have performed in the best manner I was able. I wish it had been done more to your satisfaction; but the thing was impossible. I here return you my hearty thanks for the favours which I have received; it being all the tribute I am able to pay. There is a certain anonymous person, whom you have some knowledge of, who, I am informed, has taken some pains to make the world believe he has done me services; I wish that said person had never troubled his head about my affairs; I am sure he had no business with them; for it is entirely owing to his meddling, that I came penniless into this place; whereas, had I brought twenty pounds in with me, which I could easily have done, I could not then have missed getting my bread here, and in time have been able to come to terms with my plaintiff, whose lunacy, I believe, could not have lasted always. I must not here conclude, for my meddling friend's man Sancho Pancho would perhaps take it ill, did I not make mention of him; therefore, if it lies in your way, let Sancho know, that his impudence and insolence was not so much forgotten as despised. I shall now make an end of this epistle, desiring you to publish the inclosed; as to the manner how, I leave it entirely to your judgment. That all happi-

happineſs may attend you and yours, is the prayer of,

Your affectionate kinſman even to death,

RICHARD SMITH.

P. S. If it lies in your way, let that good-natur'd man Mr. Duncomb know, that I remembered him with my lateſt breath.

To Mr. BRINDLEY.

THeſe actions conſidered in all their circumſtances, being ſomewhat uncommon, it may not be improper to give ſome account of the cauſe, and that it was an inveterate hatred we conceived againſt poverty and rags; evils that through a train of unlucky accidents were become inevitable; for we appeal to all that ever knew us, whether we were either idle or extravagant, whether or no we have not taken as much pains for our living as our neighbours, altho' not attended with the ſame ſucceſs. We apprehend the taking our child's life away, to be a circumſtance for which we ſhall be generally condemned; but for our own parts, we are perfectly eaſy upon that head. We are ſatisfied it is leſs cruelty to take the child with us, even ſuppoſing a ſtate of annihilation, as ſome dream of, than to leave her friendleſs in the world, expoſed to ignorance and miſery. Now, in order to obviate ſome cenſures, which may proceed either from ignorance or malice, we think it proper to inform the world, that we firmly believe the exiſtence of almighty God; that this belief of ours is not an implicit faith, but deduced from

the nature and reason of things; we believe the existence of an almighty being, from the consideration of his wonderful works; from a consideration of those innumerable celestial and glorious bodies, and from their wonderful order and harmony. We have also spent some time in viewing those wonders, which are to be seen in the minute part of the world, and that with great pleasure and satisfaction; from all which particulars we are satisfied that such amazing things could not possibly be without a first mover, without the existence of an almighty being; and as we know the wonderful God to be almighty, so we cannot help believing but that he is also good, not implacable; not like such wretches as men are, not taking delight in the miseries of his creatures, for which reason we resign up our breaths unto him without any terrible apprehensions, submitting ourselves to those ways, which in his goodness he shall please to appoint after death. We also believe the existence of unbodied creatures, and think we have reason for that belief; although we do not pretend to know their way of subsisting. We are not ignorant of those laws made *in terrorem*, but leave the disposal of our bodies to the wisdom of the coroner and his jury; the thing being indifferent to us, where our bodies are laid; from whence it will appear how little anxious we are about a *Hic jacet*; we, for our parts, neither expect nor desire such honours, but shall content ourselves with a borrowed epitaph, which we shall insert in this paper.

'Without a name, for ever silent, dumb,
'Dust, ashes, nought else is within this tomb;

'Where

'Where we were born or bred, it matters not,
'Who were our parents, or hath us begot;
'We were, but now are not; think no more
'of us,
'For as we are, so you'll be turn'd to dust.

It is the opinion of naturalists, that our bodies are at certain stages of life composed of new matter; so that a great many poor men have new bodies oftner than new cloaths: Now, as divines are not able to inform us which of those several bodies shall rise at the resurrection, it is very probable that the deceased body may be for ever silent as well as any other.

RICHARD SMITH.
BRIDGET SMITH.

The coroner's inquest for prisoners in the king's bench sat on the body of the man, and brought him in *felo de se*; and the inquest for the lord mayor's liberty sat on the bodies of the woman and the child, and brought in the woman the same, and that the man was guilty of wilful murder as to the child.

We find, that in every neighbourhood where they formerly lived, they bore the character among the neighbours of as honest, industrious, frugal and loving a couple, as any that were in the neighbourhood; and as to the last part of the character, it appears by their melancholy catastrophe, that they were, perhaps, the most loving couple that is to be found within the bills of mortality.

This poor man, we are told from good hands, was so honest, that he went, a few days before he

he died, to a neighbouring woman, to whom he owed the ſmall ſum of four ſhillings, and told her he could not give her money, but that if ſhe would come to his houſe, and ſee if ſhe could find any thing that ſhe ſtood in need of about that value, ſhe ſhould have it; but the woman generouſly refuſed the offer, and told him he ſhould pay it when he was able; and if he never was, ſhe would forgive him the debt. *Hiſtor. Regiſt.* 1733.

Theſe actions may be called heroic braveries, but certainly they are in the wrong that practiſe them; for all the inconveniencies in the world are not conſiderable enough, that a man ſhould be guilty of ſuicide to avoid them. Nor ought we to quit the garriſons of our bodies, without the expreſs leave of the Deity, who has placed us in them. It appertains to God who hath put us into this world, not for ourſelves only, but for his glory and the ſervice of others, to diſmiſs us when it ſhall beſt pleaſe his goodneſs, and not for us to depart without his licence, nor any other way but what he is pleaſed to direct.

CHAP.

CHAP. LXXV.

Likeness of some men to others, in face, features and conditions.

THO' nature generally so much delights in variety, that there are scarce two faces in the world so exactly alike, but a curious eye may discern some difference when they are together, and shewed by the same light; yet she seems sometimes to give an exception to that general rule, by stamping two faces with almost the same impression, which nevertheless arises from the defect of human sight, and not from her inconstancy to her first principle; for tho' there may be some resemblance in faces, she only shifted the scene to amuse us, and shew a greater variety in the difference of condition, constitution and humour, and therefore the following examples of similitude must pass for rarities and diversions of nature.

Nicholas and Andrew Tremain, sons of Thomas Tremain of Colecomb in Devonshire, Esq; were so alike in their faces, shape and proportion, that they were not distinguishable but by their cloathing; but in this they differed, that the one, at the fight of New Haven in France, was a captain of a troop of horse and the other but a private centinel, where they both lost their lives. *Fuller's Worth.*

Artemon, a person of an inferior rank among the commonalty, so well resembled Antiochus king

king of Syria, that queen Laodice, when her husband was killed, made a property of the peasant in representing the king, till she had settled the government, and disposed the crown to her own liking. *Val. Max.*

Toranius, a merchant that dealt in slaves, put a trick upon one of the triumvirs named Marcus Antonius, in selling him for a great sum of money, two very handsome boys, that exactly resembled one another, for twins of the same birth. Whereas in truth, one was born in Asia, and the other was a Transalpine; for which Antonius calling him to an account, the cunning merchant answered, 'That was the reason why 'he put so high a value upon them, for it would 'be no great wonder that twins, that had tumbled in the same belly should be both alike; but 'that two born at that distance should be so, was 'extraordinary.' *Pliny.*

Martinus Guerre and Arnildus Tillius were so alike in the face and make of their bodies, that when Martinius was in the foreign wars, Tillius, under that resemblance, betray'd Martinius's wife to his lewd embraces, and neither his four sisters that were in the house, nor any of the neighbourhood, could discover the imposition, they were so alike; and so they lived together as man and wife several years, without the least suspicion of being otherwise. *Henric. Steph. Apol. pro Herodot.*

Under the reign of the emperor Augustus, a young man came to Rome, every way so like the emperor, that he attracted the eyes and admiration of all the people as he passed along the streets, which at length coming to the knowledge of Augustus,

gustus, he ordered the man to be brought to him, who being brought into the presence of the emperor, asked him, 'If his mother had ever been 'at Rome?' The youngster understanding what the question tended to, answered, 'No, but my 'father has been here very often.' The same story is recorded verbatim of one of the Turkish emperors and an Armenian soldier. *Zuin.*

At the city of Bazil in Switzerland, lived two brothers that were twins of the same birth, in the seventh month, that so exactly resembled one another in the features and proportion of bodies, that, says my author, I have often talked with one instead of the other, tho' I knew them both very well, and had frequent conversation with them in different affairs; and which is more, they had the same resemblance in their natural inclinations, that as they have often told me, what secretly came into the mind and purpose of one brother, was also thought upon and resolved by the other at the same juncture of time; and what was yet more extraordinary, when one was sick in Campania di Roma in Italy, the other was much indisposed under the same distemper at Bazil in the Swiss cantons. *Plat. Observat.*

Menardus and Girardus, twin-brothers and natives of France, were born both on the same day and hour; both on the same day were consecrated bishops, the one of the diocese of Rhotomage, and the other of Noviodunum. They followed the same studies and recreations, had antipathy to the same things, and died both in one and the same day, month and year. *Fulgosus.*

There

There were two young children that were brothers at Riza, a city or province in the kingdom of France, who had such an exact resemblance of one another in all the accidents of this life, that if one enjoyed the smiles of fortune, the other also did the same. If one was afflicted with the head ach, the other was sensible of the like indisposition at the same moment; if one of them was sleepy, the other was so too; and if one of them was melancholly, the other could not possibly be chearful; so alike were they in every thing. *Gaffer. Curios.*

Polystratus and Hippoclides were born upon the same day, were school-fellows, and both, as philosophers, followed the sentiments of their master Epicurus, both run the same course of fortune, and both sickened at the same moment of a like distemper, and recovered at the same instant. *Val. Max.*

CHAP. LXXVI.

Of the passion of love, and its effects.

LOVE arises from a desire of what is beautiful, fair and lovely, and is defined to be an action of the mind, desiring that which is good. No one loves before he is delighted with the object, let it be what it will, by which means it becomes pleasing in our eyes, and begets a value and esteem in our affections. This amiable passion, in many respects, is very wonderful

derful and unaccountable; it is of such power in its operation, that it has often taken the diadems from kings and queens, and made them stoop to those of obscure birth, and mean fortune. It wrests the sword out of the conquering hand, and makes him a captive to his slave. It has such a variety of snares to entangle the most wary, that few have at one time or other escaped them.

Eurialus the young and beautiful count of Augusta, attending the emperor Sigismund at Sienna, fell passionately in love with a beautiful lady in that city, named Lucretia; the virgin, who for her transcendant beauty was generally called the second Venus, was also no less an admirer and lover of him, and their loves grew every day still more vehement, insomuch that when the emperor removed his court to Rome, and Eurialus was obliged to leave his lady behind him, she was so unable to endure his absence, that she died with grief and sorrow. Eurialus having notice of the fatal accident, tho' by the advices and consolations of his friends he was contented to survive her, yet it had such an effect upon him, that from the day he received news of her death to his own, he never was seen to laugh. *Marcel. Donat.*

Pyramus, a young gentleman of the city of Babylon, fell passionately in love with Thisbe, a next neighbour's daughter of the same place; but the parents of each side not approving it, they were both so closely confined, that they had no opportunity to promote or continue their amours, but through the chink of a wall between the two houses, where they appointed to meet

meet under a mulberry-tree, without the walls of the city. Thysbe came thither firſt, and was ſet upon by a lion, from whom ſhe made her eſcape, but happening to let her veil drop, the lion tore and bloodied it, while ſhe took ſhelter in a cave. Pyramus coming and finding his miſtreſs's veil bloody, thought ſhe had been devoured, and ſo in deſpair killed himſelf; Thysbe returning and finding her lover dead, fell alſo upon the ſame ſword, and put an end to her life. *Danet's Dictionary.*

Eginardus, principal ſecretary of ſtate to that great monarch Charlemain, made love to one of the emperor's danghters, and ſhe conſidering him as a perſon that had raiſed himſelf by his merit, received his addreſſes, and gave him leave to viſit her in her own apartment, where they improved their affection for each other by converſation. But ſtaying there one night very late, at his departure, they perceived a great ſnow had fallen, which troubled them much, fearing his foot would be known, and his life in danger, for viſiting the king's daughter without licence; to prevent which, ſhe took the gentleman upon her back, and carried him the length of the court to his own lodgings, without ſuffering him to ſet his foot upon the ground; ſo that if enquiry had been made next morning, no impreſſions of any foot would be ſeen but her own; but it ſo happened, that Charlemain, who was a ſtudious prince, and induſtrious in public affairs, was up in his ſtudy, and ſeeing this witty contrivance, was in debate with himſelf whether he ſhould be angry or pleaſed. Next day, in a great appearance of the nobility, his daugh-

ter

ter and Eginardus being present, he demanded what punishment that servant deserved, that employed a king's daughter in the office of a mule, and made himself be carried on her back thro' the snow in the night? All the lords soon gave their opinions, that so insolent a wretch ought to suffer a severe death. The princess and the secretary, at the hearing of this, were under a dreadful surprize, looking ghastly upon one another, and expecting nothing less than to be flea'd alive. But the emperor, perceiving them under a terrible consternation, with a smooth brow, said, 'Eginardus, hadst thou loved my 'daughter, thou shouldst have addressed thyself 'to her father for his consent, in the omission 'whereof thou dost deserve death; but to re-'lieve you both from your fears, instead of 'taking away one, I will give thee two lives; 'here, take thy beautiful and kind portress to 'wife, fear God, and love one another.' How these lovers were on a sudden transported into extasies of joy and happiness, I leave the reader to imagine. *Cousin's Holy Court.*

In the days of paganism and idolatry, under the seventh persecution, a Christian virgin named Theodora, celebrated for a virtuous life, was condemned to the stews, where her chastity was to be violated by all that would attempt it. She was no sooner committed to that loathsome place of sin and shame, but several were ready to enter the house, to put the sentence in execution; but a man that loved her, who was called Dydimus, dressing himself in the habit of a soldier, said he would have the first enjoyment of her, and huff'd and bluster'd at such a rate, that the rest

reſt gave him way. He went to her, and perſuaded her to change cloaths with him, and ſo eſcaped. Dydimus appearing to be a man, was brought before the preſident, and confeſſing the fact, was condemn'd. Theodora hearing her lover was like to die, hoping to excuſe him, came and preſented herſelf as the guilty perſon; but the mercileſs judge cauſed them both to be executed. *Clark's Mirror.*

CHAP. LXXVII.

Of love and fidelity to one's country.

NOthing is ſo common in the mouths of all men, when they firſt lay their hand to the helm of government, as the public good; but ſome are no ſooner poſſeſs'd of power, but they forget their country, and begin to provide for themſelves, and to gain riches and honours by impoveriſhing the public. What they found fault with in the adminiſtration of their predeceſſors, they become guilty of themſelves. By which they teach us to believe, that all men in office are the ſame. Court-mollifications have lately occaſioned wonderful changes among mankind. Have we not obſerv'd men of eminent abilities, celebrated integrity, and known love to their country, by having places and titles conferred upon them, doing all that lay in their power to enſlave their fellow-ſubjects? They were ſometime thought men of good nature, veracity and honour; but as ſoon as they came *into* places, learned a figurative way of expreſ-

ſing themſelves, by words without meaning, changing good nature into mere artfulneſs, promiſing what they never intended to perform; and inſtead of defending their country, tear and worry it.

Sylla, by an unaccountable train of ſucceſſes, having defeated Marius, gave poſitive order that all the citizens of Præneſte ſhould be put to the ſword, excepting one man, that was his particular friend; but he being made acquainted with the bloody edict pronounced againſt the reſt of his fellow citizens, went and told the barbarous Sylla, 'That he ſcorn'd to live by the favour 'of a tyrant, who intended the deſtruction of 'his country, and ſo voluntarily put himſelf 'into the number of thoſe that were ſentenced 'to be killed.' *Fulgos.*

The town of Calais being beſieged by the Engliſh, and reduced to the laſt extremity, John lord of Vienna, who was governor of that garriſon under Philip of Valois king of France, offer'd to ſurrender it upon the terms of enjoying their lives and goods without moleſtation; but king Edward of England, who lay before it, being angry that ſo ſmall a town ſhould coſt him ſo much trouble and expence of blood and ammunition, would not accept thoſe propoſals; but had put them all to the ſword, if he had not been diverted from it, by his wiſe council, who ſaid, 'That people of ſuch fidelity to their ſo-'vereign, and love to their country, ought to 'to be treated more humanely.' Whereupon king Edward alter'd his former reſolutions, and offered to receive them to mercy, upon condition that ſix of the principal inhabitants ſhould

come

come to him bare-footed and bare-headed, with halters about their necks, and kneeling, present him with the keys of the garrison, leaving their lives to his disposal. The governor, upon the receipt of these propositions, assembled the people, and acquainting them with the articles for surrendring the town, they were all under great sorrow and trouble. When of a sudden, one named Stephen St. Peter, said, 'Sir, I give God 'humble and hearty thanks for the riches he 'hath bestowed upon me; but more for this 'opportunity of shewing, that I value the lives 'of my countrymen and fellow-burgesses above 'my own. I will be one of the six to carry 'the keys to king Edward.' This brave resolution encouraged one John Dare, and four others, to make a tender of their lives on the same errand; but not without abundance of good wishes, and floods of tears from the common people, who saw them so willing to sacrifice their lives for the public good. Without more trouble and loss of time, they addressed themselves to the king of England, in the posture aforesaid with the keys, having no other prospect than that of certain death, and yet marched as chearfully as if they had been going to a feast. The sight moving a compassion in the queen and English lords, they interceded with the king for their pardon, who without difficulty gave them all their lives. *De Serres, Gen. Hist. France.*

Cleomenes, the renowned king of Sparta, being reduced to great straits by Antigonus, king of Macedon, he sent to Ptolomy king of Egypt for assistance, who would not comply with his

requeſt, unleſs he ſent his mother and his ſon to him as hoſtages. Cleomenes was long before he propounded it to his mother, who when ſhe heard it, ſaid with chearfulneſs, 'Why, my ſon, 'did you not acquaint me with it before now? 'Come, get ready a ſhip preſently, and ſend 'me whither thou wilt, before feeble old age 'renders me incapable of doing ſervice for my 'country.' Before her departure, they went both into the temple, and Crateſiclea perceiving her ſon full of ſorrow, ſaid, 'O king of Sparta, 'for ſhame let no body ſee us come out of the 'temple in a poſture that may diſhonour Sparta.' While ſhe was with Ptolomy, the Achaians endeavoured to conclude a peace with Cleomenes, but he would not conſent to it, for fear of endangering his hoſtages that were in the cuſtody of Ptolomy, which coming to the knowledge of his mother, ſhe wrote him word, 'Not to neg-'lect doing any thing that might tend to the 'honour and welfare of his country, for the ſake 'of an old woman and a little boy.'

The year 1590 was memorable, among other things, for the loſs of Sir Francis Walſingham, principal ſecretary of ſtate, chancellor of the dutchy of Lancaſter, and of the noble order of the garter. This great man, after all the ſervices he had perform'd for his queen and country, gave a remarkable proof at his death, how far he had preferred the public intereſt before his own; for he died ſo poor, that his friends were obliged to bury him privately in the night, for fear his corps ſhould have been arreſted for debt. A fault which few ſtateſmen ſince his time have been guilty of. *Hiſt. of England.*

CHAP. LXXVIII.

Of maſſacres in ſeveral places.

WE ſeldom read that maſſacres have been committed, but upon ſome religious pretence, or that hell has broke looſe, and turn'd out the mob to commit ſuch barbarities, as thoſe that ſet them on would be aſhamed to be ſeen in. The firſt has been exemplified in ſeveral places by the Papiſts, upon Pagans and thoſe they call Heretics, as appears by their own narratives, for they not only own it, but boaſt of it as a meritorious ſervice, which they call extending their faith into all parts of the world. The other is the vulgar rout, the mad multitude, or a herd of phrenetic fools, puſh'd on by ſeditious knaves, to raiſe tumults, and make maſſacres as univerſal as fire and ſword could drive them.

In the year of our lord 1281, Charles of Anjou reigning in Sicily, his ſoldiers being all Frenchmen, had ſo misbehaved themſelves in the cities where they were garriſon'd, that they became univerſally hated by the Sicilians, who therefore plotted the total ruin of the French, to free themſelves from a yoke that ſo long had galled them. Signior John Prochyto, whoſe wife they had raviſh'd, laid the deſign, and was moſt active in it, being aſſiſted by the Sicilian nobility and gentry. The deſign was at once to deſtroy all the French; and which is ſtrange, tho' it was above eighteen months on foot, ſpread far and

and near among different sort of people, yet it was kept undiscover'd. The signal was, that on Easter-day, when the bell should toll to even-song, all the Sicilians should betake themselves to their arms, and massacre all the French in Sicily; which was so punctually observ'd, that all the throats of the French were cut at the time appointed, without taking one prisoner, or sparing women or children, and that they might be sure to destroy the whole breed of the French, they killed all their own country-women that were got with child by them. Eight thousand were killed at that time, and those that made their escapes into the fort called Sperling, were all famish'd and starv'd to death. This bloody massacre is to this day called in all Europe, the Sicilian Vespers. *Gault. Tab. Chron.*

Under the pontificate of Clement V. in 1311, all the order of the knights-templars, which began at Jerusalem in the year 118, and at first lived on alms, but growing rich, and refusing obedience to the patriarch of Jerusalem, Philip the Fair king of France, incited to it by the pope, and out of a covetous desire of the confiscation of their estates, encouraged informers to charge them with several crimes, for which (tho' innocent) they were all executed. The great master of the order, with two others of the chief among them, one whereof was brother to the dauphin of Viennois, were all burnt together at the same place. Matthew Paris says, they had 9000 rich convents, and the order being extinguish'd, most of their lands were given to the knights of the order of St. John of Jerusalem,

then seated at Rhodes, but now at Malta. *Camer. Oper. Subcis.*

On the 6th day of April 1506, it being Sunday, certain persons in the church of St. Dominic at Lisbon in Portugal, fancied they saw a crucifix in one of the chappels in that church, which cast a wonderful light, upon which the priests cried out a miracle, a miracle. A new convert, that had been a Jew, only saying it was but the reflection of the sun from the window upon the crucifix, which was covered with glass, the mob, without further examination of the matter, dragg'd him violently out of the church, and burnt him. The rabble assembling about the fire, one of the friars with vehement speeches encouraged them to greater mischief, while two other friars ran about the streets, crying out, heresy, heresy, with crucifixes in their hands; above five hundred men immediately gathered together tumultuously in arms, who slew as many of the new converts, and burnt their bodies to ashes. The number increasing, on Monday morning they murdered men, women and children, dragging them from the very altars, where they were fled for sanctuary, so that this day above a thousand perished. The same fury and villainy continued the third day, to the slaughter of above 400 persons, so that in the whole there were murder'd above two thousand, many of which were not new converts, but of their own nation and religion; for the desire of robbing and stealing, and revenging private piques, soon surmounted their zeal for religion. The king was then at Avis, and being highly offended at the insolence of the multitude, he took away

the city-charter, and sent the prior of Crato and the baron of Alvito, to punish the offenders. Some of them were hang'd, the goods of others were confiscated, the three friars were burnt alive, and all that belonged to the monastery were banished. *Hist. Portugal.*

War raging in France, by reason of the Papists depriving the Protestants of their legal privileges, at last a peace was concluded between them; and for assurance that it should continue inviolable, a treaty of marriage was concluded, and to be solemnized between Henry of Navarre, chief of the Protestant party, and the lady Margaret the French king's sister. To this marriage, (where there was more blood shed than wine drank at the wedding) the queen of Navarre, and all the principal persons among the Protestants were invited; as were Leicester and Burleigh out of England, the elector Palatine's son out of Germany, with many other persons of note of that persuasion. No sooner was the marriage solemniz'd, but the signal was given about midnight, by the ringing of a bell, for the beginning their bloody work, when the Protestants of all qualities and degrees were butcher'd, not only in Paris where the wedding was kept, but through all the chief cities and towns of France, among whom were the admiral Coligni, the prince of Conde, and others, and the king of Navarre was made a prisoner. This cruel massacre was, to the eternal infamy and reproach of France, committed in the year 1572. It extended to men, women and children, and continued so long, that the principal rivers of the kingdom were almost covered with murdered

bodies, and their streams so stained and polluted with human gore, that they who dwelt at a great distance from the places, where those barbarous tragedies were acted, abhorr'd to use the waters of those rivers; and for a long time would not eat the fish which were taken in them. *Heyl. Cosmog.*

Mithridates king of Pontus was sometime a friend and ally to the Romans, and joined with them against Aristonicus, who refused to admit the Romans into Pergamus, according to the last will and testament of the deceased king Attalus. Yet afterwards, ambitiously aspiring after the universal monarchy of Asia, and finding the Romans were the only impediment in his way, in one night he plotted and effected the death of one hundred and fifty thousand Roman soldiers, that were quartered in several places in Anatolia. For which the Romans sufficiently chastized him afterwards, in dispossessing him of all his dominions, and making his subjects tributary to the senate and people of Rome. *Zuin. Theat.*

No less inhuman and barbarous was the massacre of the French protestants at Merindol and Chabriers, who being condemn'd of heresy by Minier, president of the council at Aix in the year 1545, a party of soldiers set fire to the villages, which being seen by the inhabitants of Merindol, they fled with their wives and children into the neighbouring woods, where they were all either murder'd or committed to the gallies. In Chabriers they used the young women and maids so barbarously, that they died immediately after it. All the men and women were put to the sword, and the children re-baptized.

tized. Eight hundred men were murdered in a cave, and forty women put together into an old barn, and burnt. And such was the cruelty of these soldiers to those poor women, that when some of them had climb'd to the ridge of the barn, with intention to jump down, the soldiers threw them back again into the fire with their pikes. *Heyl. Cosmog.*

Ethelred, younger son of Edgar, and king of England, was so outraged by the Danes, that he was compelled to purchase a peace with them, at the annual payment of ten thousand pounds, which in a short time after they raised to forty eight thousand pounds, under the name of Dane Gelt, and seeing there was like to be no end of these exactions, and that his subjects were greatly impoverish'd, the king issued out a secret commission into every city and great town in his kingdom, authorizing and commanding all his subjects to kill all the Danes in one night appointed, as they slept in their beds, which accordingly was executed on St. Brice's night, November the 13th 1002, and that with such rigour, that in Oxford the Danes flying for refuge into the church of St. Frideswide, the English set the church on fire, where many of the Danes were burnt in it. And the sudden slaughter, through the whole kingdom in one instant, shew'd the concurrence of an inveterate malice and rancour, never to be conciliated between the two nations, which had its beginning from the Danish oppression. *Hist. Eng.*

The Spaniards warring with the king of Peru, and having taking him prisoner, first made him pay a million, three hundred twenty-five thou-

sand, and five hundred weight of gold, besides silver, and other things which amounted to no less; (so that their horses were shod with massy gold) yet were so wicked, cruel and unjust, that to be masters of all he had besides, they forged accusations against him, and hang'd him. A horrid and unheard-of barbarity! which nevertheless the suffering king being a man of a generous and undaunted spirit, and of a clear and settled understanding, underwent with a truly great and royal behaviour. They likewise massacred above two hundred thousand of his subjects in the space of four years. *Montaigne's Essays.*

Never was a more dreadful butchery seen or heard of, either as to the number of those who were butcher'd, or the variety of cruelties inflicted, as that which was committed by the Papists of Ireland, upon the Protestants of that nation, on the 23d of October 1641. Tho' Dublin, the capital city of that kingdom, was saved through the means of Owen O-Conelly, who made a discovery of the conspiracy, yet, in the province of Ulster, where the Irish first rose, were committed the most unheard-of barbarities; persons continually arriving with fresh information of slaughters, rapes, robberies, and other enormities. Cutting of throats and stabbing were the mildest treatment the Protestants met with; some had their eyes pluck'd out, and were several days dying in the most exquisite torments; some were drown'd, some burnt, the murderers forcing them to fetch the straw that was to burn them. Some perish'd by hunger, others by thirst, and some were buried alive; mo-

mothers were hang'd on the gallows, and their children about their necks. Nay these infernal monsters carried their inhumanity farther, and oblig'd fathers and mothers to murder their own children, children their parents, husbands their wives, and wives their husbands; matrons and maidens were first deflower'd, and then butcher'd. In this massacre, which reach'd from one end of Ireland to the other, two hundred thousand Protestants perish'd. *Hist. of England.*

CHAP. LXXIX.

Of memories, great and treacherous.

MEmory is a faculty of wonderful use, without which the judgment can hardly perform its offices. Memory treasures up all the species which the senses bring in, and keeps them in readiness, till the fancy or reason has occasion to employ them. A good memory, and well employ'd, is a transcendent happiness, and a brittle or treacherous one, a very great misfortune. But great care must be taken of a good memory, for the best is too deceitful. Those things are generally soonest remember'd, which ought most to be forgot. The memory, like a false friend, will not only have the incivility to fail one in time of need, but also the impertinence to be unseasonably officious, in affairs of no importance. Sometimes the remedy of an evil consists entirely in forgetting it; for which reason, when one offer'd to teach Themistocles

the art of memory, he rejected his motion, and told him he had much rather he would teach him the art to forget. But this is to shew the abuse of memory, and the excellency of taking care of what we treasure up in it.

Mention being made before a prince of Germany, of Tacitus's works, Justus Lipsius being present, said he had that golden volume entirely by heart, and was able to repeat every line of it. Nay further, said he, set one there with a dagger in his hand, and if, in rehearsing Tacitus from one end of his book to the other, I miss one single word, I will open my breast for him to stab me, or cut my throat. *Janii Nicil pina cothec. imag.*

In Homer's iliads are thirty-one thousand six hundred and seventy verses, and I suppose his odysseys are much about the same number; and yet 'tis credibly reported of Josephus Scaliger, that he was but one and twenty days in getting them both by heart.

Seneca says, that age had done him considerable damages, as in darkning his sight, dulling his sense of hearing, and weakning his nerves; but the first thing he was sensible of in the calamities of his age, was the decay of his memory; whereas, in his more early years, it not only served him for use, but among others was reputed a miracle: For he could repeat two thousand names in the same order they were spoken, and rehearse two hundred verses after the first hearing them read, tho' upon different subjects. But since age, says he, has snowed upon my head, it has deprived me of that excellent and useful faculty. *Controvers. in Proæm.*

Mi-

Mithridates, the great king of Pontus, had twenty-two entire countries under his dominion, and yet was qualified to anſwer all thoſe ambaſſadors in the proper language of the country from whence they came, without the aſſiſtance of an interpreter. A great teſtimony of a large and faithful memory, that was well ſtored and ready to be uſed at pleaſure. *Plut. in Lucull.*

Dr. Reynolds was bleſſed with a happy memory, for all that were his intimate and familiar acquaintance knew, that he was not only maſter of St. Auſtin's works, which of themſelves are enough to fill a library, but of all claſſical authors, inſomuch that it might be truly ſaid of him, that he was a living library. Dr. Gentilis, who was at that time profeſſor of the civil law in Oxford, publickly acknowledg'd that Dr. Reynolds had read, and did retain in his memory, a greater number of thoſe laws than he did himſelf, tho' it was his profeſſion. *Hackwel's Apology.*

Dr. Jewel biſhop of Salisbury had ſo improved a good natural memory by art and induſtry, that he excelled moſt men of his age in that faculty. He could perfectly remember any thing he had writ after once reading it over, and kept what he had learn'd ſo punctually, that he uſed to ſay, if he was to make a premeditated ſpeech before a thouſand auditors, who were in a tumult all the time, yet they could not put him out. Sir Francis Bacon reading to him, only the laſt clauſes of ten lines in Eraſmus's Paraphraſe, in a confuſed and diſorderly manner, he, after a ſhort meditation, rehearſed all thoſe broken pieces of ſentences which had no coherence, for-

ward and backward, without being at a loſs in any particular. *Clark's Mirror.*

Jerome of Prague, who was martyr'd for the Proteſtant religion, by a ſentence of the council of Conſtance, was famous for an excellent memory, of which Poggius, in his epiſtle to Leonardus Aretinus, gives this occurrence as a ſpecimen, viz. That after he had been confined three hundred and forty days, in the bottom of a dark and loathſome tower, where he was wholly without light, either to ſee or read, yet when he was called to his trial, he quoted ſo many teſtimonies of the moſt ſagacious and learned men, in favour of his own principles, as if all that time he had been immur'd in a good library, with all the conveniencies of ſtudying; which is a weighty example, if we conſider his circumſtances, and how much affliction does weaken and impair the memory. *Zuing. Theat.*

A young gentleman of Corſica was ſent by his friends to ſtudy the civil law in the univerſity of Padua in Italy, in which he profited to ſuch a degree, that raiſed a report, that he had acquired the art of memory. In which ſome of his acquaintance deſiring ſatisfaction, and he being as willing to gratify their curioſity, ſome of them withdrew into another room, and there dictated Latin, Greek, and barbarous names, ſome coherent, others inſignificant, and all without dependance one upon another, till the dictator's amanuenſis, and other ſcholars that joined them, were all weary, and expected the iſſue. As ſoon as he received them, he fix'd his eye on the ground, and after a very ſhort time of conſideration, to the amazement of the audience, re-

repeated all that was wrote in the ſame order it was ſet down, without ſcarce a ſtop or any heſitation; and then beginning at the laſt, rehearſed it all backwards. Then he repeated only the firſt, the third, the fifth, and in order repeated all; and indeed in any order that the company deſired, without any ſenſible error. He farther ſaid, that he could, in that method, repeat thirty-ſix thouſand names; and which is yet more wonderful, his memory was ſo tenacious, that a year after he could repeat any thing he had intruſted to it. He taught Franciſcus Molinus, a young patrician of Venice, who had a very infirm memory, in leſs than the ſpace of eight days, to repeat half a thouſand names with much eaſe, and in what order he was deſired. *Muret. variar. lect.*

Mr. Thomas Fuller B. D. was ſaid to have a great memory, inſomuch that he could name in order all the ſigns on both ſides the way from the beginning of Pater-noſter-Row at Ave-Maria Lane, to the bottom of Cheapſide to Stocks-Market. And that he could dictate to five ſeveral writers at the ſame time, on as many different ſubjects. This gentleman making a viſit to a committee of ſequeſtrators ſitting at Waltham in Eſſex, they ſoon fell into a diſcourſe and commendation of his great memory; to which Mr. Fuller replied, ‘ 'Tis true, gentlemen, that ‘ fame has given me the report of a memoriſt, ‘ and if you pleaſe I will give you an experi- ‘ ment of it.’ They all accepted the motion, told him they ſhould look upon it as a great obligation, laid aſide the buſineſs before them, and pray'd him to begin. ‘ Gentlemen, ſays he, I ‘ will

'will give you an instance of my good memory 'in this particular. Your worships have thought 'fit to sequester an honest but poor cavalier par-'son, my neighbour, from his living, and com-'mitted him to prison; he has a great charge 'of children, and his circumstances are but in-'different, if you please to release him out of 'prison, and restore him to his living, I will ne-'ver forget the kindness while I live.' 'Tis said the jest had such an influence upon the committee, that they immediately released and restored the poor clergyman.

Others have been unhappy in the want of memory; some through the stupidity and blockishness of their natures, in not cultivating and employing their memories; and others, of great ingenuity, are sensible of such a defect in nature, as cannot be remedied by art; and some by a sudden surprize, sickness, or old age, have utterly lost the memories which they formerly had, and are objects of pity.

Atticus, the son of Herod the Sophist, was so stupid and dull of memory, that his tutors could by no means learn him the letters of the alphabet, which was so great a trouble to his father, that to remedy this misfortune, he hired four and twenty boys of the like age into his house, and gave them the names of the alphabet, the first A, the second B, the third C, &c. that by learning the names of his play-fellows, his son might be instructed in the knowledge of the first elements of learning. *Cæl. Antiq. Lect.*

Artemidorus the grammarian, as he was walking for his recreation and health upon the seashore, chanced to see a crocodile sleeping on the sands;

ſands; and at length perceiving him to move, was ſo frighted with the danger he was in, that a conceit poſſeſſing his head, that it had already ſeized his left leg and hand, tho' he made a hard ſhift to get home, yet the fright made him loſe the memory of his learning, which he never could recover afterwards. *Schenck. Obſ. Med.*

Germanus, a clerk under the reign of the emperor Frederic II. having for ſome bodily indiſpoſition been let blood, it produced ſo ſtrange an effect, that he forgot to write or read, and loſt the uſe of his memory in all kind of learning, but in nothing elſe; for in other affairs of life it was as uſeful to him as before. In this unhappy condition he continued a whole year, and then, which is as ſtrange and unaccountable, being let blood again about the ſame ſeaſon, and in the ſame vein, he recovered his knowledge of reading and writing, and was the ſame man as before. *Fulgos. Exemp.*

Hermogenes, a Sicilian rhetorician, was famed for his early knowledge in that ſcience. He taught rhetoric when he was but fifteen years of age, publiſh'd books on that ſubject when he was but eighteen, which are ſtill in being, and forgot all at four and twenty. Whereupon it was commonly ſaid, 'That Hermogenes was an 'old man among the junior fry, but a boy a-'mong the ſigniors.' *Quenſtedht. dial. de Patr. Vir. Illuſtr.*

Franciſcus Barbarus, who was celebrated for his great learning in the Greek, when he became old, by ſenſible degrees his memory ſo decayed, that he forgot all his learning in every language, and appeared like a man that had never

ver had any generous education, or had been ſenſible of letters. The ſame condition befel Georgius Trapezuntius in his age; and Pliny tells us of one that by a fit of ſickneſs loſt the memory of his neareſt relations and domeſtic ſervants; and that the great orator Meſſala Corvinus forgot his own name, tho' he remember'd other things indifferently well. *Schenck. Obſ. Med.*

Montaigne ſays of himſelf, that if in ſpeaking he ventured to digreſs never ſo little from his ſubject, he was infallibly loſt. I am forced, ſays he, to call the men that ſerve me either by the names of their offices or their country; and if I ſhould live long, I do not think but I ſhould forget my own name.

Plenus rimarum ſum, hac atque illac perfluo.

'I'm full of chinks, and leak out every way.'

It has befallen me more than once to forget the word that three hours before I had received or given, and to forget where I had hid my purſe. *Montaigne's Eſſays.*

CHAP.

CHAP. LXXX.

Of meekness, humanity and mercy.

SURLY, rash, boisterous and rugged natures are the scandal of humanity, and in truth are but a kind of savage beasts, that walk upright and on two feet, who, like their fellow-brutes in nature, should trudge on all four. If they have leisure, they employ it in doing mischief; and if you put them into business, they spoil every thing they undertake by their frowardness and ill-nature; but the meek and humble man is easy in himself, studies to make others so, and a denial from him is better relish'd by his obliging regret in doing it, than a favour granted by the other. He makes the nearest approach to original innocence, and is most godlike when he resembles him in doing good, and shewing mercy, which is as beneficial to themselves as others. He cannot hate, because he esteems all as worthy of love as himself. He cannot fear, because he does no wrong; and grief can find no entrance into his breast, because he has given none to others.

Quintus Fabius Maximus was, through the whole course of his life, of so humble and meek a disposition, that he was commonly called the lamb; and a person so free from gall, that he knew not how to be angry or out of humour. *Zuing. Theatr.*

When

When Pericles, the noble Athenian, was thought to be dying, and the chief citizens were about his bed, lamenting the loss they were going to sustain, and rehearsing the illustrious actions he had done for that republic, and the virtues that were so conspicuous in him, they all the while supposing him to be speechless; but he hearing their discourses, said, 'I admire you 'should so honourably mention those atchievements that are common to other generals, and 'which fortune claims a share in, and yet omit 'what I value above them all, viz. That in the 'whole exercise of my authority in turbulent 'times, and when I had many great enemies, 'yet I never gave any of my fellow-citizens 'cause to put on mourning, either for themselves or any of their relations.' *Plut. in Pericl.*

When the Romans, at the taking Azazena, had made seven thousand of the king of Persia's subjects prisoners, and refused to release them but by a pecuniary redemption, which the king under his present circumstances was not able to comply with, tho' the prisoners were almost starved for want of aliment; Acacius bishop of Amada lamenting their condition, assembled his ecclesiastics together, and thus bespoke them: 'Brethren, the God whom we worship has no 'occasion for gold or silver flaggons, cups or 'dishes, because he neither eats or drinks; and 'seeing the church has many costly utensils of 'great value, bestowed upon her by the piety 'and liberality of good christians, I think it of 'the last importance, that the church-plate 'should be turned into money, and employed to

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'redeem the captive Persians, that they may 'not perish with famine;' which was done accordingly, and the money sent for their redemption.

Jaques Amiot, great almoner of France, told me, says Montaigne, the following story, much to the honour of a prince of ours. In the time of our first commotions at the siege of Rouen, this prince being advertised by the queen-mother of a conspiracy against his life, by a gentleman of Anjou or Maine, kept it secret; but accidentally seeing the person, he called him to him, and seeing him pale and trembling with the consciousness of his guilt, thus accosted him: 'Sir, 'you already guess what I have to say to you, 'your countenance discovers it; you know very 'well such and such passages; (mentioning the 'most secret circumstances of his conspiracy) 'and therefore as you tender your life, confess 'the whole truth of your design.' The poor man seeing himself thus discover'd, was in such a fright he knew not what to do; but joining his hands together to beg for mercy, he meant to throw himself at the prince's feet, who taking him up, said further, 'Come, Sir, tell me if 'you can, if at any time I have done you, or 'any of your friends or relations, the least in-'jury? I have not known you above three 'weeks; what could induce you without provo-'cation to attempt my death?' The gentleman replied with a trembling voice, 'That it was no 'particular hatred to his person, but the general 'interest and concern of a party, that had per-'suaded him to it as a meritorious act, to be rid 'of a person that was so great an enemy of 'their

'their religion.' 'Well, said the prince, I will 'let you see that my religion is more merciful 'than yours. I will pardon your crime, but get 'you gone that I never see you more; and if 'you are wise, henceforward chuse honester men 'for your counsellors in your designs.'

The emperor Augustus being in Gaul, had certain information of a conspiracy that L. Cinna was contriving against him, who thereupon resolved to make him an example; and for that purpose summoned his friends to meet next morning, to consult about the method of doing it; but in the night was so exceedingly troubled, that considering him a young man, and nephew to the great Pompey, he broke out into several ejaculations of passion, one while for saving him, another while for executing him; after which he became silent for some time, and then begun louder, and straining his voice more than before, to exclaim against himself, said, 'Why 'livest thou? If it be for the good of many 'thou shouldst die, must there be no end of thy 'revenges and cruelties? Is thy life of so great 'a value, that so much mischief must be done 'to preserve it?' His wife Livia seeing him in these perplexities; 'Will you take a woman's 'counsel? says she; do as physicians do, who, 'when the common prescription will do no good, 'make trial of the contrary. By severity you 'have gained nothing; Lepidus has followed 'Savidianus, Murena Lepidus, Cæpio Murena, 'and Ignatius Cæpio. Begin now and try what 'mercy and clemency may do. Cinna is con-'victed, forgive him, he will never more have 'the face to hurt you, and it will be an act of 'glory.'

'glory.' Augustus was glad to hear that his wife was of the same opinion with himself, therefore in the morning countermanded the meeting of his friends, commanded Cinna to be brought before him, and having discoursed him two long hours, concluded, 'Well, Cinna, go thy way, 'says he, I once again give thee thy life in the 'quality of a traitor and parricide, which once 'already I have given thee in quality of an ene-'my. Let friendship from this time forward 'begin between us, and let us try to make it 'appear, whether I have given, or thou hast re-'ceived thy life, with the better faith;' and so departed from him. Some time after he preferred him to the consular dignity, under pretence he had not the confidence to ask it; had him ever after as his very special friend, and at last made him heir of his whole estate. This act of mercy was done in the fortieth year of the emperor's age, after which he had no conspiracy or attempt against him during the whole time of his reign. *Ibid.*

Dr. Cranmer, archbishop of Canterbury, in the reign of king Henry VIII. was so remarkable in being willing to pardon offences; that it became a proverb, 'Do my lord of Canterbury an 'ill office, and he will be sure to be your friend 'after that so long as you live.' *Clark's Mir.*

Robert Holgate was parson of the parish, in Lincolnshire, where Sir Francis Askew dwelt, who made him so uneasy by continual suits, that he left his benefice and retired to London, where being preferred to be one of the king's chaplains, he was afterward made archbishop of York, and president of the council in the north, and

and it so falling out, that the knight having a trial before that council, he was much afraid that the president would remember the differences that had formerly been between them, and stick hard upon him by way of requital; but on the contrary the archbishop passing by all former injuries, shew'd him all the favour he could with respect to justice.

CHAP. LXXXI.

Of modesty, in want of pushing one's fortune.

MOdesty is one of the chiefest moral virtues in itself, and an excellent stock to graft all others on: Other qualifications have their abatements agreeable to their use design'd, and the opinion the world has of their owners; but modesty is a virtue which never feels the weight of censure; for it silences envy by meriting esteem, and is beloved, commended and approved wheresoever it is found. It is the truest glass to dress by, the choicest director of our discourses, and a sure guide in all our actions. It gives rules in forming our looks, gestures and conversations, and has obtained such an esteem among the judicious, that tho' mode or art be wanting, it will either cover, excuse or supply all defects, because 'tis guarded by an aversion to what is criminal, an utter dislike of what is offensive, and a contempt of what is absurd, foolish or ridiculous. 'Tis the great ornament of both sexes; for those that have forfeited their mo-

modesty, are reckon'd among the worthless, that will never come to any thing but shame, scandal and derision: And indeed the deformity of immodesty well-considered is instruction enough, from the same reason, that the sight of a drunkard is a better sermon against that vice, than the best that was ever preached upon the subject.

An Athenian citizen almost worn out, and bending together with age, and the infirmities that attended it, came late into the theatre to be a spectator of the plays, and none of the citizens offering him a place, the Lacedæmonian ambassadors called him to them, and out of respect to his age, and reverence to his grey head, gave him one of the best places among them; which the people observing, with loud applauses shew'd their approbation of the singular modesty of the ambassadors; to which one of them replied, 'I see the Athenians know what ought to be 'done, tho' they neglect the doing it.' *Valer. Maximus.*

Archytas was so modest in his speech, as well as in all the actions of his life, that he would carefully avoid all words that bordered upon indecency and obscenity; and if at any time he found himself under a necessity of using words, that he thought might be an offence to chaste ears, or defile his own mouth, he would be silent, or else write the words upon the wall, that should have been spoken; but by no persuasions could be brought to pronounce them. *Ælian. Var. Hist.*

A virtuous lady, and of a considerable estate, discovering to a friend, that she could willingly

make ſuch a gentleman her husband, naming the perſon; he acquainted him with it, who anſwer'd, 'I am obliged to the lady for her good 'opinion of me, and muſt ſay, ſhe is the only 'perſon in the world that I durſt venture to 'marry, becauſe I have a paſſion for her; but 'I am ſo baſhful, that I cannot ask her conſent; 'but if ſhe would conſent to marry me in the 'dark, I would endeavour to requite her fa-'vour, by being a very kind and loving hus-'band. This being told the lady, ſhe firſt put him upon writing to her, then employ'd him as her ſteward, to give him acceſs to her perſon, and ſoon after made him her husband. *Fitzherb. Relig. and Polic.*

CHAP. LXXXII.

Of money, and its power and prerogative.

HE was much in the right, that ſaid covetouſneſs is the root of all evil, and money the great debaucher of mankind. There is nothing ſo dear that money will not purchaſe, nor any thing ſo wicked, but money will procure perſons that will dare to attempt it. When beſtowed upon the grateful, it makes him your humble ſervant beyond the bounds of a formal compliment; his life is devoted to your intereſt. On the contrary, a mercenary knave runs always with the largeſt and openeſt purſe, and the faireſt bidder ſhall make him betray the beſt friend he has; to kill a king, murder a father, ruin a bro-

brother, ſell his country, his ſoul and body, and take the pillory and the gallows in his way to the devil. Money makes the phyſician promiſe you health, when he ſees you are a dying; puts fools into offices; and makes the lawyer ſet a good face upon a bad cauſe.

F. Atticus, a wealthy citizen of Rome, refuſing to ſupply his prodigal ſon with ſo great a ſum of money as he demanded, he reſolved to get by ſtealth what he could not obtain by intreaty. To that end, he and a ſervant of his father's, that confederated with him, reſolved to break open a cheſt, and rob his father of all the money that was in it; which, by agreement, was to be equally divided between them, and each to ſeek their fortunes in a ſtrange country. The money was in a chamber over that where his father and mother lodged, and having opened the cheſt, and loaded themſelves with money, as they were coming down ſtairs one of the bags broke, and the money rattling down ſtairs, awaked the father and mother, who apprehended that thieves had broke into the houſe, and were robbing it. He roſe in great haſte, and laying hold of his ſon, whom he thought a ſtranger, his ſon killed him with a ſtiletto; the mother running to the window to call for help, the ſervant threw her out of it, and daſh'd her to pieces. Then the murderers made their eſcape, and by day-break were got with their treaſure three miles out of Rome, where they went into a public houſe, to conſult which way they ſhould bend their courſe to avoid being apprehended; but differing in opinions, and both being obſtinate to take his own courſe, the ſervant de-

mands half of the money, which the ſon refuſing to give him, he beat his brains out with a hammer that he found in the room where they were. Then put ſome money into a fire-ſhovel, and having melted it, called up the hoſt, and thus beſpoke him: 'This dead man is the ſon 'of F. Atticus in Rome, to whom I was a ſer-'vant; laſt night we robb'd and murdered my 'maſter and miſtreſs, and diſagreeing about 'dividing the money, I have (villain as I am) 'killed the ſon. O curſed money, that has be-'trayed me to all theſe acts of barbarity, rob-'bery and murder, but as money tempted me 'to it, ſo it ſhall puniſh me for it.' And ſo poured the melted ſilver down his throat, and died immediately. *Pliny.*

King Edward VI. of England having renounc'd the pope's ſupremacy, and the errors, idolatry and ſuperſtition of the church of Rome; when queen Mary I. was in the quiet poſſeſſion of the throne, ſhe ſent embaſſadors to pope Paul IV. to acknowledge and lament the late defection of the kingdom from that ſee, to ſubmit to his juriſdiction, and beg abſolution. The embaſſadors being upon their knees, and the pope for ſome time having beheld them in that humble poſture, took them up, embraced them with great ſatisfaction for the converſion of the kingdom, and in reward of ſo much piety in Philip and Mary, whom he looked upon as the happy inſtruments of ſo bleſſed a change, gave them the titles of king and queen of Ireland; and afterwards, in a private conference with the embaſſadors, he blamed England for having ſhewed their penitence but in part, for while they retained any

thing

thing of the goods of the church, and did not make restitution to the utmost farthing, a curse would remain on the kingdom, and the people continue in a perpetual snare, and danger of damnation. He further told them, the sooner they paid the peter-pence, (for collection of which he had already sent an officer into England) the more easy would the gates of heaven be opened to them: for how could they expect that St. Peter would turn his keys, whilst they denied him those fees which were the dues and perquisites of his office? Here you see that money, in the sense of an infallible pope, has the keys of heaven and hell, and admits or excludes as 'tis produced or detained. *Ricaut's Lives of the Popes.*

Two French gentlemen being candidates for the same employment at court, and both appearing before the chancellor, at the same time, for his favour in it, he bid each of them set forth his pretensions, for he was resolved to bestow the office to him that he thought best deserved it. One of the gentlemen being a modest and ingenious person, said, 'I have no pretension, but the good services I have already done the king, and the hopes of your excellency's favour in considering them, which to morrow will be attested by several persons of honour, who design to attend your excellency for that purpose.' The other being better instructed in the humour of the chancellor, said, 'I cannot pretend to services already perform'd, but come to tell your excellency, that I dare do or omit any thing the court shall command me, and have brought five hundred Lewis d'Ors with

'me, for your excellency's satisfaction in my 'future obedience.' The chancellor turning to the first gentleman, said, 'Sir, this gentleman 'has brought such authentic testimonials with 'him, that I cannot refuse to grant him the em-'ployment; and to morrow, when your friends 'come, I will consider your merits, for some-'thing that may fall hereafter; therefore pray 'be diligent in finding a vacancy, and bring your 'friends with you, and you may depend upon 'my favour in granting it.' *De Serre's Hist.*

Absolutions are as common and cheap at Rome as whores, for no money is refused for either, where no more can be had. I have seen, in the custody of Christopher Cole of Charlton, in the county of Glocester, Esq; a pardon granted to Sir Ralph Sadler, and his heirs for ever, for all their sins past, present and to come; with a a remark on the backside of the grant, that the pardon cost twenty nobles. This puts me in mind of a Calabrian that had bugger'd a goat, and having bought an absolution of his father confessor, and being asked by a friend what it cost him, he answer'd, 'I procured it for four 'pistoles, I think for the other odd one, I might 'have had a dispensation to have married the 'beast.'

CHAP.

CHAP. LXXXIII.

Murders ſtrangely diſcover'd.

THE hateful ſin of wilful murder is ſo horrible in its own nature, that if the devil, after corrupting mens minds with the thoughts of it, did not alſo blind their underſtandings, and bribe their conſciences with the certainty of concealing it, and the hopes of eſcaping puniſhment in this world, no man would be villain enough to commit a premeditated murder. In ſome inſtances murder has been long concealed; but, generally ſpeaking, the all-ſeeing eye of heaven, to declare his abhorrence of ſuch ſanguinary abominations, detects it by ſome unthought-of accident, and the barbarous actors are made as exemplary in their puniſhments, as they were infamous in committing them.

Luther gives a relation of a German, that fell into the hands of highwaymen, who not content with robbing him of all he had, but to conceal their theft would alſo murder him, as they were ſtruggling to cut his throat, the poor traveller ſpying a flight of cranes over his head, cried out, 'O cranes, as you are witneſſes of 'my being murdered, ſo I adjure you to detect 'the murderers, that my blood may be reveng'd 'by the hand of Juſtice.' Not long after theſe thieves and murderers being drinking in an inn, a great flight of cranes came and ſettled on the top of the houſe, making a dreadful noiſe and

clamour, which the villains perceiving, felt a laughing and scoffing among themselves, saying, 'Behold, there are the silly revengers of the 'German's death, whom we robb'd and killed.' This being over-heard by a servant in the inn, he related their words to a magistrate, who caused them to be apprehended, and examining them singly, found they so disagreed in making their several defences, that the magistrate catching them tripping, laid the murder so home to them, that they confess'd the fact, and were all put to death accordingly. *Beard's Theat. Judg.*

In the second year of the reign of king James the First, one Anne Waters settling an unlawful love, or rather lust, on a young man in the neighbourhood, and finding their frequent meetings were interrupted by her husband, they agreed to strangle him, which being done, they buried him under a dunghill in the cow-house. The man being miss'd by his neighbours, and none suspecting the wife of contributing to his absence, assisted her in her enquiries after him. In the mean time, one of the inhabitants of the village dream'd, that his neighbour Waters was strangled, and buried under a dunghill in the cow-house; and telling his dream to others, it was resolved the place should be search'd, which was accordingly done, and Waters's body being found there, and some other concurring suspicions appearing, the wife was apprehended, and confessing the truth, was executed. *Baker's Chron.*

A young butcher, who lived with and served his mother near Smithfield Bars, wanting money to supply his extravagant expences, and his mother refusing to give it him, he took his opportunity,

tunity, cut his mother's throat as she lay sleeping in her bed, took away twenty pounds, and hired a Gravesend boat at Billingsgate to carry him down to Tilbury Hope, pretending he was going to buy cattle at a fair in Essex. The watermen's names were Smith and Gurney, who perceiving he had money, agreed to cut his throat, and share it between them; which being done, they threw him over-board, washed their boat, and landed at Gravesend. This murder was concealed several years, till the murderers falling out at a game at shuffle-board, and hot words arising, one of them said to the other, 'Thou know'st, rogue, it lies in my power to 'hang thee, for murdering a man between London and Gravesend.' 'And if thou dost, re'plied the other, thou shalt hang for company, 'for thou didst wash the blood out of the boat, 'and hadst thy share of the money.' Upon which being seized, they confessed the fact, were tried, convicted and condemn'd at Maidstone, and hang'd in chains on the water-side, a little above Gravesend. None of the butcher's relations knew what became of him, till this accident happen'd, and then the watermen describing the man, and the time, it was known to be the butcher, who the same morning had murdered his mother. *Clark's Mirror.*

Parthenius, treasurer to Theodobert king of France, having killed his dear friend Ausanius, and his wife; when no man accused, much less suspected him guilty of such a crime, providence so ordered the affair, that he discover'd it himself, after this strange manner. As he was taking his repose in bed, he suddenly cried out,

'Help, help, or I am ruin'd to eternity.' And being demanded what made him in such a terrible fright, he, between sleeping and waking, answer'd, 'That his friend Ausanius, and his 'wife, whom he had murdered long ago, summon'd him to answer before the tribunal of 'God Almighty.' Upon which words he was apprehended, and upon conviction stoned to death. *Beard's Theatr.*

Two friends travelling together in the confines of Arcadia, when they came to Mægara, one took up his lodging in a friend's house, and the other in an inn. He that lodged with his friend, thought he saw in his sleep his fellow-traveller begging his help against the inn-keeper, who was attempting to murder him; upon which he leap'd out of bed, with a resolution to see after his friend, but considering further of it, he thought it but a dream, and went to bed again. He was no sooner asleep, but his friend appears a second time wounded and bloody, saying, 'Revenge my death, for I am killed by the inn-'keeper, and am now carrying towards the 'gate in a cart covered with dung.' The man still fancied it was a melancholy dream, and yet thinking it would be an unpardonable neglect if there should be any truth in it, made haste to the gate, and there finding a cart loaden with dung, as the apparition had told him, forced the cart to be unladen, and there to his sorrow found the corps of his murder'd friend, for which the inn-keeper was prosecuted and hang'd. *Valer. Maxim.*

A woman living at St. Neots, returning from Elsworth, where she had been to receive a legacy

gacy of 17 l. that was left her; and for fear of being robb'd, ty'd it up in her hair; and as she was going home, overtook her next-door neighbour, a butcher by trade, but kept an inn, and lived in good repute. The woman was glad to see him, and told him what she had been about; he asked her where she had concealed the money? She told him in her hair. The butcher finding a convenient opportunity, took her off her horse, cut her head off, put it into his pack and rode off. A gentleman and his servant coming directly by, and seeing the body moving on the ground, order'd his servant to ride full speed forward, and the first man he overtook to follow him wherever he went. The servant overtook the butcher not a mile off the place, and asked him what town that was before them? He told him St. Neots. Says he, my master is just behind, and sent me forward to enquire for a good inn for a gentleman and his servant; the murderer made answer, that he kept a good inn, where they should be well used. The gentleman overtook them, and went in with them, and dismounted; bidding his servant to take care of the horses, he would take a walk in the town, and be back presently. He went to a constable, and told him the whole affair, who said that the butcher was a very honest man, and had lived there many years in great reputation; but going back with the gentleman, and searching his pack, the constable, to his great surprize, found it was the head of his own wife. The murderer was sent to Huntingdon goal, and shortly after executed. *Universal Weekly Journal, March* 8, 1740.

Sir Walter Smith of Shirford in Warwickshire, being grown an aged man, at the death of his wife, considered of a marriage for Richard his son and heir, then at man's estate; and to that end made his intentions known to Mr. Thomas Chetwin, of Ingestre in Staffordshire, who entertaining the motion in the behalf of Dorothy his daughter, agreed to give 500 l. with her. But no sooner had Sir Walter seen the young lady, but he became a suiter for himself, proffering 500 l. over and above the jointer she was to have had with his son, if she would consent to marry him. This so wrought upon Mr. Chetwin, that he effectually persuaded his daughter to accept of the offer, and they were married accordingly. Not long after she consented privately to receive the addresses of one William Robinson of Drayton-Basset, a gentleman of twenty-two years of age. And being impatient of all that might hinder her full enjoyment of him, she contrived how to get rid of her husband. And having corrupted her waiting-woman, and a groom of the stable, she resolved, by their help, and the assistance of Robinson, to strangle him in his bed; and though the latter came not on the appointed night, she still resolved to accomplish what she had intended; for watching her husband till he was falling asleep, she called in her accomplices, and putting a long towel about his neck, caused the groom to lie upon him, to keep him from struggling, whilst herself and the maid, pull'd the towel, and soon stop'd his breath. Having thus dispatched the work, they carried him into another room, and there placed him upon a close-stool. Soon after the

the maid and the groom being got silently away, the wife made an outcry in the house, wringing her hands, pulling her hair, and weeping extremely; pretending that missing him some time out of bed, she went to see what was become of him, and found him in that posture. By this pretended sorrow, she prevented all suspicion of his violent death. Not long after she went to London, setting so high a value upon her beauty, that Robinson became neglected. Near two years passed before this deed of darkness was brought to light, when it happened in the following manner: The groom before-mentioned was taken into the service of Mr. Richard Smith, son and heir to the murdered knight, and attending him to Coventry, where having drank to excess, he took his master aside, and upon his knees ask'd him forgiveness for acting in the murder of his father, declaring at the same time the particular circumstances of it. Whereupon Mr. Smith discreetly gave him good words, but desired the people there to have an eye to him, that he might not escape, when he had slept and considered what might be the issue thereof. But notwithstanding this direction, he fled away with his master's best horse, and riding quickly into Wales, attempted to go beyond sea; but being hindred by contrary winds, after three essays to launch out, was so happily pursued by Mr. Smith, who spared no cost in sending to several ports, that he was taken and brought prisoner to Warwick; as was also the lady and her gentlewoman, all of them with great boldness denying the fact; and the groom most impudently charging Mr. Smith with endeavouring to corrupt him to ac-

cuſe the lady (his mother-in-law) falſely, to the end he might get her jointure: But upon his arraignment (ſtruck with the apprehenſion of his guilt) he publickly acknowledg'd it, and juſtified what he had ſo ſaid to be true, to the face of the lady, and her maid, who at firſt, with much ſeeming confidence, pleaded their innocence; but at length, ſeeing the particular circumſtances thus diſcovered, they both confeſſed the fact; for which having judgment to die, the lady was burnt at a ſtake, near the Hermitage on Woolvey Heath, (towards the ſide of Shirford lordſhip) and the groom with the maid ſuffered death at Warwick. This murder was committed May the 15th, 1554. *Dugdale's Antiq. of Warwickſhire.*

CHAP. LXXXIV.

Nature's defects in ſome parts, ſupplied by others.

LOUD and common have been the complaints againſt nature, repreſenting her as a ſtep-dame to mankind, but as a natural and indulgent parent to other creatures. We, ſay they, are brought forth with pain, and by our early cryings fortel our future miſeries. We are often miſhaped in our births, defective in our parts, and ſometimes monſtrous, whereas other creatures are born with eaſe, ſport and play as ſoon as they come into the world, and are very rarely deformed; but theſe complaints are falſe and un-

gratefully attributed to nature, who, as ſhe is generally kind and obliging to all her creatures, leaving none without neceſſary means for the conſervation of their beings, ſo in a ſpecial manner has ſhe carried it with a motherly tenderneſs to mankind above other animals, for if ſhe fails in her firſt intentions, which are always well deſigned, ſhe makes ſuch after-proviſions to ſupply ſuch defects, as we cannot contemplate without admiration, and even ſilences the complaints of her infirm productions; when other creatures, for want of reaſon, are incapable of applying ſuch helps as ſhe has provided.

Thomas Schiveiker, of Combourg in Germany, a perſon well deſcended, was born without arms, and yet with his feet could perform what any other man could do with his hands. Having ſet himſelf upon a ſeat, equal with the height of the table, he took a knife with his feet, cut bread and meat, and carried it to his mouth with his feet, as likewiſe he did the cup, when he had a mind to drink, and that as readily as other people do with their hands. After dinner, to give us (ſays my author) other ſpecimens of his dexterity this way, he writ ſeveral copies of letters in the Latin and German tongues, ſo exquiſitely fair, and in ſtrait lines, that we were all ambitious of having ſome of them, to keep as extraordinary rarities. Upon our requeſts he made ſeveral good pens with a penknife, and preſented them to us. While he was employed in theſe things, I made particular obſervation of the make of his feet, and ſaw his toes were long, and fit to lay hold of any thing. The emperor Maximilian being in his progreſs in that country, had

had a curiosity to see him, and being pleased to see how nature had supplied her own defects, presented him with a gratuity agreeable to his imperial dignity. The same author gives us a relation of another German born without arms, that could flourish a sword over his head, fling javelins at such a certainty that he commonly hit the mark; and all other offices of the hands he perform'd with his feet. He was afterwards broken upon the wheel, for several robberies and murders he had committed. *Camor. bar. subsisciva.*

Mr. Crispe, brother to Sir Nicholas Crispe, had been totally deaf a long time, but had attained to such a knowledge of what men spoke, by the motion of their lips, that he was admired by all that knew him. When Sir Alexander Cary was beheaded on Tower-hill, this Mr. Crispe pressed through the crowd to get near the scaffold, and Mr. Hust, an officer in the city train-bands, bid him forbear, till being told who he was, and then made him room. When Sir Alexander turned himself to speak to the people, Mr. Crispe fix'd his eyes so steadily upon the motion of his lips, that he carried away the substance of his speech, and declared it to several persons. *Clark's Lives.*

A German, who had been blind from the seventh year of his age, took such delight in making musical organs, that in time he grew to be an excellent artist. Frederic duke of Wirtemberg, says my author, shewed me an organ of exquisite workmanship, that was of this blind man's making. I heard the artist himself play upon it, who made excellent music. Looking

upon

upon his eyes, I could see no imperfection in them; but was convinced that he was really blind, because he could work in the dark. He could discover the different sorts of wood he used in his work, by the touch only. *Plat. Obser.*

I was credibly inform'd, said Antonius de Palermo, by king Alphonsus, of a certain Sicilian that was born blind, that often followed him a hunting, and would shew the huntsmen, who had the perfect use of their eye-sight, the lodgments and retreats of the beasts of game, when they themselves were at a loss. He further said, that the same blind person having by his parsimony got together the sum of five hundred crowns, and for fear of losing them, buried them in the ground near his habitation; but being spied by a neighbour, and particular friend and acquaintance, as soon as the blind man was gone, he made bold to take it away. A short time after, the blind man going to visit his treasure, found to his great grief and disappointment, that some body had overseen him, and put the cheat upon him, which made him almost lose his senses, for he was a very covetous man. At length, recovering the better use of his intellects, he concludes, that none could put this abuse upon him, but his particular acquaintance aforenamed: Whereupon he makes him a visit, and tells him he came to ask his advice in a matter of importance. I have, says he, a thousand crowns, that I have no present occasion for; half of them I have already hid in a very safe place, and the other half I know not what to do with; what think you, may not I venture to lay them with the former? His friend by all

means commended his prudent resolution, and with all imaginable diligence carried back the five hundred crowns he had taken away, in hopes of having the whole thousand crowns together. A while after the blind man goes to the hole, and finding his money there again, carries it to his own home; and after he had lock'd it up in his chest, goes to his acquaintance, and merrily told him, 'That the blind man saw better than he that had the perfect use of his eyesight.' *Camerar. hor. Subcis.*

It is reported of count Mansfield, that notwithstanding he was stone blind, he could distinguish colours only by the touch; and in the Philosophical Transactions of the Royal Society, we have many examples of persons that could distinguish any one colour from another, and name what they handled only by feeling, without the help of sight. *Bartholin. Hist. Anatom.*

CHAP. LXXXV.

Of sleep-walkers, &c.

SOME persons that love to amuse the world with the notion of apparitions, and the walking of spirits, will needs attribute walking in sleep to some good or bad spirit, which, insinuating itself into the body, governs it at pleasure; whereas, in truth, we should ascribe it to the imagination, which receives the impression of objects in a very great degree; so that they are constrained to move, and go towards the things represented, and

and not to wake, tho' they ſwim over rivers, (of which there have been examples) by reaſon of the great quantity of thick and glutinous vapours that ſeize the brain, obſtructing its outlets, and may be helped on by a great quantity of ſubtile ſpirits, quickneſs of wit, a habit and cuſtom of doing ſome action. Beſides, extraordinary motions may as well be referred to dreams, as any other motions which are made in ſleep, conſidering they come from the ſame cauſe, are made by the ſame organs, and differ not but in degree, the one being made by a bare repreſentation of the ſpecies, and the other by a ſtrong impreſſion of the imagination. So that to me it appears no more a wonder for a man to riſe out of his bed, walk, get upon the ridge of a houſe, climb a tree, and do other like things without waking, than it is to ſee another dreamer talk in his ſleep, laugh, cry, ſtir his arms and legs, ſtrike, kick and quarrel; both being led to it by the ſame means.

A young man, in whoſe conſtitution choler was too predominant, roſe out of his bed faſt aſleep, took a ſword in his hand, opened the doors, and muttering to himſelf as if he was much enraged, went into the ſtreet, and quarrelled alone, making ſeveral paſſes as eagerly as if he had been duelling with an enemy, till, by a ſlip of his foot, he fell down and wounded himſelf in the breaſt with his ſword. Hereupon awaking terribly frighted with the wound, that miſſed but a little of taking away his life, and being apprehenſive that theſe night-walkings would one time or other be fatal to him, he ap-

applied himself to me, says my author, and was cured. *Zacut. Lusitan. prax. admirand.*

Henricus ab Heeres gives us a relation of a young man, much addicted to poetry, while he was in a famous academy, who cudgelling his brains, one whole day, in making, correcting and blotting out again his compositions, and not being able to please himself, was forced to leave many gaps and spaces till a more lucky sitting. But rising fast asleep in the night, he opened his desk, fell to writing, and filled up the chasms, read aloud what he had written, laugh'd heartily at what pleased him, and called his bed-fellow to do the like; then put off his shoes and cloaths, shut his desk, and laid his papers in the same posture he had found them, went to bed again, and slept till he was called up, utterly ignorant of what he had done in the night-time. In the morning returning to his studies, and finding his verses filled up with his own hand, he was greatly surprized, and in the utmost perplexity, till his fellow-student acquainted him with what he had done. Some time after he left the schools, and betaking himself to a wife, was haunted with the same infirmity, would rise in the night, take the child out of the cradle, walk about the house with it, and answer any question truly, that his wife would ask him. About the 40th year of his age, to his great satisfaction, this custom left him, unless he had drank hard over night. His wife and whole family, that had seen him walking, reading and writing, affirm'd that he spoke as plainly as if he had been awake, and that his eyes were open all the time, of which he was wholly ignorant, and sincerely pro-

protested he saw not at all, and remembred nothing of what they said he had done. *Henric. ab Heer. Obser. Medic.*

An Englishman in Paris rose out of his bed in his sleep, unlock'd the doors where he lodg'd, and taking his sword in his hand, walked down to the river Seine, where, meeting with a boy, he killed him, put up his sword, and return'd to his bed still fast asleep; and in the morning remember'd nothing of the evil he had done. *Schot. Phys. curios.*

No less strange is the history of a young gentleman, who was troubled with this infirmity, who rose out of his bed in his sleep stark naked, and taking his shirt in his hand, by the help of a cord, climbed up to the top of a high tower in the castle where he was, and there finding a nest of magpies, put all the young ones very carefully in his shirt, and returned to his bed by the same way he came. Next morning when he waked, he told his brother, that in the night he dreamed he had robbed a magpie's nest, and wondering what he had done with his shirt, bid his brother look about the room for it, but he not finding it, he rose himself, and searching every where, at last found it with five young magpies wrapt up in it. *Schenck. Obs.*

Gregorius Horstius, in one of his epistles to Fabricius, relates the history of a young kinsman of his, that dwelt in the same house with him at Wirtemberg in Germany; that coming home one night full of drink, went to bed, and slept till about twelve o'clock, then rose in his sleep, and after walking about the room a while, went directly to the window to get out, the unusual noise

noiſe that he made awaked Horſtius, who leapt out of bed, and run to ſee what it was that occaſioned it; but juſt as he came, the young man fell from the window into the paved ſtreet, where he expected he had been daſhed to pieces in his fall, but it proved better; for tho' he was much hurt and bruiſed, yet at length he recovered. *Fabric. Obſ. Chirurg.*

A young gentleman going down from London into the weſt of England, to the houſe of a very worthy gentleman, to whom he had the honour to be related; it fell out that the gentleman's houſe at that time happening to be full, by reaſon of a kinſwoman's wedding that had been lately kept there, he told the young gentleman that he was very glad to ſee him, and that he was very welcome to him; but, ſaid he, I know not how I ſhall do for a lodging for you; for my couſin's marriage has not left a room free, but one, and that is haunted; you ſhall have a very good bed, and all other accommodations. Sir, reply'd the young gentleman, you will very much oblige me, in letting me lie there, for I have often coveted to be in a place that was haunted. The gentleman very glad that his kinſman was ſo well pleaſed with his accommodation, ordered the chamber to be got ready, and a good fire to be made in it, it being winter-time. When bed-time came, the young gentleman was conducted up into his chamber, which beſides a good fire, was furniſhed with all ſuitable accommodations; and having recommended himſelf to the divine protection, goes to bed, where having lain ſome time awake, and finding no diſturbance, he fell aſleep; out of which he was awaked about

about three o'clock in the morning, by the opening of the chamber-door, and the coming in of some body in the appearance of a young woman, having a night-dress on her head, and only her smock on; but he had no perfect view of her, for his candle was burnt out. And tho' there was a fire in the room, yet it gave not light enough to see her distinctly. But this unknown visitant going to the chimney, took the poker, and stir'd up the fire, by the flaming light whereof he could discern the appearance of a young gentlewoman more distinctly; but whether it was flesh and blood, or an airy phantom, he knew not. This lovely appearance having stood some time before the fire, as if to warm her, at last walked two or three times about the room, and then came to the bedside, where having stood a little while, she took up the bed-cloaths, and went into bed, pulling the bed-cloaths upon her again, and lay very quietly. The young gentleman was a little startled at this unknown bed-fellow, and upon her approach, lay on the further side of the bed, not knowing whether he had best rise or not. At last, lying very still, he perceived his bed-fellow to breathe, by which guessing her to be flesh and blood, he drew nearer to her, and taking her by the hand, found it warm, and that it was no airy phantom, but substantial flesh and blood; and finding she had a ring on her fingers, he took it off unperceived; the gentlewoman being all this while asleep, he let her lie without disturbing of her, or doing any thing else, than only laying his hand upon her, to distinguish of what sex she was; which he had but

just

juſt time to do, before ſhe flung off the bed-cloaths again, and getting up walk'd three or four times about the room, as ſhe had done before; and then ſtanding a while before the door, open'd it, and went out, and ſhut it after her. The young gentleman perceiving by this in what manner the room was haunted, roſe up, and locked the door on the inſide, and then lay down again, and ſlept till morning; at which time the maſter of the houſe came to him to know how he did, and whether he had ſeen any thing or not? He told him there was an apparition appeared to him, but begg'd the favour of him that he would not urge him to ſay any thing further, till the whole family were all together. The gentleman comply'd with his requeſt, telling him, as long as he was well, he was very well ſatisfied. The deſire the whole family had to know the iſſue of this affair, made them dreſs with more expedition than uſual, ſo that there was a general aſſembly of the gentlemen and ladies before eleven o'clock, not one of them being willing to appear in her deſhabille. When they were got all together in the great hall, the young gentleman told them that he had one favour to deſire of the ladies before he would ſay any thing, and that was, to know whether any of them had loſt a ring? The young gentlewoman from whoſe finger it was taken, having miſſed it all the morning, and not knowing how ſhe loſt it, was glad to hear of it again, and readily own'd ſhe wanted a ring, but whether loſt or miſlaid, ſhe knew not. The young gentleman asked her if that was it, giving it into her hand, which ſhe acknowledging to be hers, and thank-

ing

ing him, he turned to his kinsman the master of the house; 'Now, Sir, said he, I can assure you, 'taking the gentlewoman by the hand, this is 'the lovely spirit by which your chamber is 'haunted.' And thereupon repeated what I have already declared. But I want words to express the confusion the young gentlewoman seem'd to be in at this relation, who declared herself perfectly ignorant of all that he said; but did believe it might be so, because of the ring, which she perfectly well remember'd she had on when she went to bed, and knew not how she lost it. This relation gave the whole company a great deal of diversion: For after all, the father declar'd, that since his daughter had already gone to bed to his kinsman, it should be his fault if he did not next go to bed to his daughter, he being willing to bestow her upon him, and give her a good portion: This generous offer was so advantageous to the young gentleman, that he could by no means refuse it; and his late bedfellow hearing what her father had said, was easily prevailed upon to accept of him for her husband. *Nocturnal Revels.*

One Samuel Chilton of Tinsbury near Bath, a labouring man about twenty-five years of age, of a robust habit of body, not fat but fleshy, and of a dark brown hair, happened, on the 13th of May 1694, without any visible cause, to fall into a very profound sleep, out of which he could by no means be roused by those about him, till after a month's time; when he rose of himself, put on his cloaths, and went about his business of husbandry as usual; he slept, eat and drank as before, but did not speak a word, till about

about a month after. All the time he slept, victuals and drink stood by him, which were spent every day, and as was supposed, by him, tho' no person saw him eat or drink all the while; from this time he remained free from any drowsiness or sleepiness, till about the 9th of April 1696, when he fell into his sleeping fit again, as he had done before. After some days his friends were prevailed on to try what effect medicines might have upon him; and accordingly, one Mr. Gibbs, an apothecary, bled, blistered, cupped and scarified him, and used all the external irritating medicines he could think of; but all was to no purpose; and after the first fortnight, he was never observed to open his eyes; victuals stood by him as before, which he eat of now and then; but no body ever saw him eat or evacuate, tho' he did both very regularly as he had occasion; and sometimes they found him fast asleep with the pot in his hand in bed, and sometimes with his mouth full of meat. In this manner he lay about ten weeks, and then he could eat nothing at all; for his jaw seemed to be set, and his teeth clinched so close, that with all the art they used with instruments, they could not open his mouth, to put any thing into it to support him. At last, observing a hole made in his teeth by holding his pipe in his mouth, they now and then poured some tent into his throat thro' a quill; and this was all he took for six weeks and four days, and of that not above three pints or two quarts. He had made water but once, and never had a stool all that time. On the 7th of August, which was seventeen weeks from the ninth of April, when he began

to

to sleep, he awaked, put on his cloaths, and walked about the room, not knowing he had slept above a night; nor could he be persuaded he had lain so long, till going out into the fields, he found every body busy in getting in their harvest; and he remember'd very well, when he fell asleep, that they were sowing their barley and oats, which he then saw ripe and fit to be cut down. There was one thing observable, that tho' his flesh was somewhat wasted with lying so long a-bed, and fasting for above six weeks, yet a certain gentleman assured Dr. Oliver, that when he saw him, which was the first day of his coming abroad, he looked brisker than ever he saw him in his life before; and upon asking him, whether the bed had made him sore, he assured this gentleman, that he never found that nor any other inconvenience at all; and that he had not the least remembrance of any thing that passed, or was done to him all that while; so that he went again to his husbandry, as he was wont to do; and remained well from that time, till the 17th of August 1697, when in the morning he complained of a shivering and a coldness in his back; he vomited once or twice, and that same day he fell into his sleeping fit again. Dr. Oliver going to see him, found him asleep, with a cup of beer and a piece of bread and cheese upon a stool by his bed, within his reach; the Dr. felt his pulse, which at that time was very regular; and also found his heart beat very regular too, and his breathing was easy and free; the Dr. only observed, that his pulse beat a little too strong; he was in a breathing sweat, and and had an agreeable warmth all over his body;

then the Dr. put his mouth to his ear, and called him as loud as he could several times by his name, pulled him by the shoulders, pinched his nose, stopt his mouth and nose together, as long as he could without choaking him, but to no purpose; for all this time he did not give the least sign of his being sensible; the Dr. lifted up his eye-lids, and found his eye-balls drawn up under his eye-brows, and fixed without any motion at all; then the Dr. held under one nostril, for a considerable time, a phial with spirit of sal armoniac, extracted from quick-lime; then he injected it several times upon the same nostril; and tho' he had poured into it about half an ounce of this fiery spirit, it only made his nose run, and his eye-lids shiver and tremble a very little; the Dr. finding no success with this, crammed that nostril with powder of white hellebore, and staying some time afterwards in the room, to see what effects all these together might have upon him, he never gave any sign that he felt what the doctor had done, nor discovered any manner of uneasiness by stirring any one part of his body, that the doctor could observe. And after all these experiments, the doctor left him, being pretty well satisfied, that he was really asleep, and no sullen counterfeit, as some people supposed. Upon the doctor's relating what he had observed, several gentlemen from Bath went out to see him, and found him in the same condition the Dr. had left him in the day before, only his nose was inflamed and swelled very much, and the lips and the inside of his right nostril was blistered and scabby, occasioned by the spirit and the hellebore. About ten days after the Dr. had been

been to see him, Mr. Woolmer an apothecary finding his pulse pretty high, drew about fourteen ounces of blood from his arm, tied it up again, and left him as he found him; and Mr. Woolmer assured the Dr. that he made not the least motion in the world when he pricked him, nor all the while his arm was bleeding. Several other experiments were made by such as went to see him from Bath, but to no purpose. The Dr. saw him again the latter end of September, and found him in the same posture, lying in his bed; but now his pulse was not so strong, nor had he any sweats as when the doctor saw him before. He tried him again, by stopping his nose and mouth, but to no purpose; and a gentleman ran a large pin into his arm to the bone, but he gave no signs of his being sensible of what was done to him. In all this time the Dr. was assured, that no body had seen him either eat or drink, tho' they endeavoured it as much as possible; but that it always stood by him, and they observed that sometimes once a day, and other times once in two days, all was gone. It was further observable, that he never fouled his bed, but always went to the pot. In this manner he lay till the 19th of November, when his mother hearing him make a noise, ran immediately to him, and found him eating. She ask'd him how he did? Very well, he said, thank God. She asked him again, which he liked best, bread and butter, or bread and cheese? He answered bread and cheese. Upon this the woman overjoyed left him, to acquaint his brother with it; and both running strait into the chamber to discourse him, they found him as fast asleep as

ever, and they could not by any means awake him. From this time, to the end of January, or the beginning of February, he did not sleep so profoundly as before; for when they called him by his name, he seemed to hear them, and become somewhat sensible, tho' he could not make them any answer. His eyes now were not shut so very close, and he had frequently great tremblings of his eye-lids, upon which they expected every day when he would awake, which did not happen till about the time mentioned; and then he awaked perfectly well, remembering nothing that happened all the while. It was observed, that he was very little altered in his flesh, only he complained, that the cold pinched him more than usual, and so he presently went to husbandry, as at other times. *Philosophical Transactions.*

CHAP.

CHAP. LXXXVI.

That good and evil depend upon opinion.

MEN are tormented with the opinion they have of things, and not by the things themſelves. It would be a great victory for the relief of our miſerable human condition, if this propoſition were eſtabliſhed for a certainty throughout. For if evils have no admiſſion into us, but by the judgment we ourſelves make of them, then it would be in our own power to deſpiſe them, or to convert them to our advantage. If things ſurrender themſelves to our mercy, why do we not accommodate them to our benefit? If what we call evil and torment, is neither evil nor torment of itſelf, and that 'tis only our fancy that gives it that quality, it is in us to change and alter it, and it being in our choice, if there be no conſtraint upon us, we muſt certainly be very great fools, to take arms for that ſide which is moſt offenſive to us, and to give ſickneſs, want and contempt a nauſeous taſte, if it be in our power to give them a more grateful reliſh; and if chance ſimply provide the matter, 'tis for us to give it the form.

We hold death, poverty and grief for our principal enemies, but this death which ſome repute the moſt dreadful of all dreadful things, others call a ſafe harbour from the ſtorms and tempeſts of life! the ſovereign good of nature! the ſole ſupport of liberty, and the common and ſpeedy remedy

of all evils; and as ſome expect it with fear and trembling, others ſupport it with greater eaſe than life.

Theodorus told Lyſimachus, who threatned to kill him, 'Thou wilt do a brave thing to u-'ſurp the power of a Cantharides.' How many of the vulgar rout do we ſee led to execution, and that not a ſimple death, but mixed with ſhame, and ſometimes cruel torments, who appear with ſuch aſſurance, that we can obſerve no change from their ordinary condition, ſettling their affairs, ſinging, preaching to the people, and ſometimes ſallying out into jeſts. One that was carrying to the gallows, deſired the ſheriff's officers not to carry him through ſuch a ſtreet, leſt a merchant that lived there ſhould arreſt him for an old debt. Another told the hangman, he muſt not touch his neck, for fear of making him laugh, he was ſo ticklish in that part. Another anſwer'd his father confeſſor, who promiſed he ſhould that day ſup with our Lord; 'Do you then, ſays he, hang in my room, for 'I would willingly faſt to day.' Another having called for drink, and the hangman having drank firſt, ſaid, 'He would not drink after him, for 'fear of catching the pox.' Every body has heard the tale of the Piccard, to whom, being upon the ladder, they preſented a whore, telling him, as the law of France ſometimes permits, that if he would marry her, they would ſave his life. He having conſidered her a while, and perceiving that ſhe halted, ſaid, 'Come, come, 'tie me up, tie me up, ſhe limps, and I abhor 'to ride a lame jade.' A like ſtory is told of a fellow in Denmark, that was condemned to loſe his

his head, and the ſame propoſal being made him on the ſcaffold, he refuſed it, becauſe the maid they offered him had hollow cheeks and a ſharp noſe. When Lewis XI. took the city of Arras, many of the citizens ſuffered themſelves to be hang'd, rather than they would ſay, 'God ſave the king.' Should I give you a catalogue of thoſe of all ſexes and conditions, who with reſolution have look'd death in the face, or voluntarily ſought it to avoid the evils of this life, and others for the hope of a better condition elſewhere, I ſhould never have done. *Montaign's Eſſays.*

Pain is look'd upon as the moſt tormenting thing in the world, and yet we may comfort ourſelves, that if pain be violent, 'tis but ſhort, and if long, nothing violent. That which makes us ſuffer pain with ſo much impatience, is not accuſtoming ourſelves to repoſe our chiefeſt contentment in the ſoul, that we do not rely upon her, who is the ſole and ſovereign miſtreſs of our condition. 'Tis the ſharpneſs of our conceit that gives the edge to our pains and pleaſure; therefore men ſhould oppoſe, and ſtoutly ſet themſelves againſt pain, becauſe in retiring and giving ground, we invite and pull the trouble upon ourſelves: for it is with pains as with ſtones, that receive a more ſprightly or a more languiſhing luſtre, according to the foil they are ſet upon, and pains have no more room in us than we are pleaſed to allow them. We are more ſenſible of a little touch with a ſurgeon's lancet, than of twenty wounds with a ſword in the heat of battle. The pains of child-bearing are very great, and yet there are whole nations that make nothing of it, as the Lacedæmonian

women. What alterations can you ſee in the Switzers wives of the French guards, ſaving that to day you ſee them trotting after their husbands with their children at their backs, that yeſterday they carried in their bellies. A poor Lacedæmonian boy having ſtole a fox, and hid him under his coat, rather endured the gnawing out his bowels, than to diſcover his theft. Cuſtom could never conquer nature, if we did not infect our minds with ſhadows, wantonneſs, negligence and ſloth, and by vain opinions and corrupt manners render it mean and effeminate; ſo that pain and grief are not in nature, but opinion. *Ibid.*

How many perſons have, by their own conſent, acquired both profit and preferments from cuckoldry, of which the bare name affrights ſo many people? The generality of men look upon abundance of children as a great bleſſing, and others think it as great a bleſſing to be without. That opinion gives value to things is manifeſt, ſince we never conſider either their virtue or their uſe, but only how dear they coſt us. Opinion gives value to the diamond, difficulty to virtue, ſuffering to devotion, and griping to phyſic. *Ibid.*

Epicurus ſays, That to be rich is no advantage, but an alteration of affairs. In plain truth, it is not want, but rather abundance that creates avarice. All external acceſſions receive taſte and colour from the internal conſtitution, as cloaths warm us, not with their heat, but our own, which they are fit to cover and keep in. *Ibid.*

Alex-

Alexander the Great having overcome the Perſian king Darius, and rifled his camp, he ſent an hundred talents of ſilver to Phocion, which were part of the ſpoils; who, inſtead of admiring the bounty of the donor, refuſed to accept the preſent, ſaying to the meſſengers, 'Why 'does Alexander beſtow ſo great a largeſs on 'me, rather than on the reſt of the Athenians?' 'Becauſe, ſaid the meſſengers, he looks upon 'you as his friend, and a very good man.' 'Why then, ſaid Phocion, let him give me leave 'to live as I am.' The meſſengers would not leave him ſo, but followed him to his own home, and told him it was a ſhame the friend of Alexander the Great ſhould live in ſuch a mean condition. Phocion ſeeing a poor old man go by, asked them, 'Whether they thought him in a 'worſe condition than that man?' 'Heavens 'forbid it ſhould be ſo, reply'd they.' 'Yet, 'anſwer'd he, that man lives with leſs than I 'do, is contented, and has enough. If I ſhould 'take the ſum of money, and not make uſe of 'it, 'tis the ſame thing as if I had it not? If I 'ſhould employ it in my own affairs, all the 'city would ſpeak evil both of the king and me. 'I have enough, becauſe I don't want, or wiſh 'for any more.' And ſo ſent back the preſent to Alexander, and by that act ſhewed himſelf to be richer that wanted nothing, than he that had ſuch large ſums to give away. *Plut. in Phocion.*

CHAP. LXXXVII.

Of oppressors and oppression.

LIBERTY and property are such essential requisites to the well-being of every kingdom, and are so highly valued by all subjects, whose births and laws denominate them freemen, that there is no peace to be had without the enjoyment of them: Nay, so zealous are subjects to maintain them, that if they are once possess'd with a notion that the prince designs to invade their privileges, tho' they may be mistaken in the matter, and the prince is misrepresented; yet he must never expect a good word or quiet hour after it. Their fears will supply the want of truth, and jealousy will put swords into their hands by way of prevention. Oppression makes wise men mad, and none but fools will bear it. A tyrant and oppressor is no less an enemy to himself than his subjects; for they seldom prosper, when instead of the prayers and blessings of the people, they are followed with nothing but their reproaches and curses, for endeavouring to enslave their persons, and rob them of their properties. There are also men of much inferior rank to princes, that, to their power, are greater oppressors, and must expect a proportionable punishment. For the sin is so hateful to God and man, that 'tis commonly retaliated upon them or their generation after them.

Lewis

Lewis XI. king of France, having been a terrible oppressor of his people by excessive taxes, and enforced contributions, used to say in merriment, that he was sensible of his error, but he would take time enough to repent of it before he died, that he might have nothing to answer for in another world; but if it had been real, as the resolution was feigned and jocular, he had no time to even his accounts with heaven, for he was cut off by a sudden death. *Frenchfield's Hist. Improved.*

The Ephesians banished Hermodorus the philosopher for this only cause, that he had the reputation of an honest man; and lived in great modesty and frugality; the tenor of their decree was, that no man should be a better husband of his estate than the rest, or excel others in any particular, for if he did he must be forced into exile. *Cæl. Antiqu. Lect.*

John Cameron, bishop of Glasgow in Scotland, was so given to covetousness, extortion, violence and oppression, especially upon his own tenants and vassals, he would scarce afford them bread to eat, or cloaths to cover their nakedness. But the night before Christmas day, and in the middle of all his cruelties, as he lay in bed at his house in Lockwood, he heard a voice summoning him to appear before the tribunal of Christ, and give an account of his actions. Being terrified with this notice, and the pangs of a guilty conscience, he called up his servants, commanded them to bring lights and stay in the room with him. He himself took a book in his hand, and began to read, but the voice being heard a second time, struck all his servants

with horror. The same voice repeating the summons a third time, and with a louder and more dreadful accent; the bishop, after a lamentable and frightful groan, was found dead in his bed, with his tongue hanging out of his mouth, a dreadful spectacle to all the beholders. This relation being also made by Buchanan in the same terms, I thought fit to record it, as a remarkable example of God's judgment against the sin of oppression. *Spotswood's Hist.*

Assan Pasha resolving to perpetuate his name by erecting that stately mosque at Grand Cairo in Egypt, and yet with little or no cost of his own, committed such unparallelled barbarities upon the people of the countries round about him, to get money of them to begin and finish that noble structure, that the complaints of his tyranny and oppression being transmitted to the Turkish emperor, he sent Ibrahim Pasha with letters to him, according to the custom of that sultan, wrapt up in black silk, the contents whereof were, 'As soon as this our servant shall 'come to thee, our will and pleasure is, that 'thou immediately send us thy head by him to 'our city of Constantinople.' And thus the miserable oppressor ended his hated life.

King William I. to accommodate himself for the pleasure he took in hunting, destroyed thirty miles compass of ground in Hampshire, demolished thirty-six parish churches, and left all the inhabitants without house or land, to the ruin of thousands of people, to make the New Forest in that country. But the just hand of heaven was visible upon his posterity for this oppression and devastation; for in this very New Forest his

his two sons, Richard by a pestilential air, and William Rufus by the shot of an arrow, (whether casual or premeditated is not yet determined) and his grandson Henry, son of duke Robert, by hanging in a bough of a tree, came all to untimely deaths. *Hist. of England.*

John king of England, among his other vices, was a great tyrant and a cruel oppressor. He usurped the crown from the true heir Arthur, son of Jeoffry Plantagenet, elder brother of king John, who being taken a prisoner at war, was basely murdered, with many other noblemen, by the king's order. Without cause he repudiated his wife Avis, and married another. He fined the earls and barons in eight parts of their goods, for not going with him into Normandy, which he lost by his tyranny and oppression. He laid such heavy taxes upon the whole kingdom, and so preyed upon the lives and estates of his subjects, to support his desperate courses, as forced them to revolt. By violating the privileges, and seizing the demesnes of the church, he set the whole clergy against him. The Welch having given him twenty-eight children as hostages, to secure their obedience, upon a causeless pretence, they were all hang'd at Nottingham in his sight. A Jew refusing to lend him so much money as he required, he caused every day one of his great teeth to be pulled out for seven days together; and then the poor Jew was content to give him ten thousand marks of silver to spare the one tooth he had left. The same king assaulting the chastity of the daughter of Robert Fitzwater, called Maud the Beautiful, and being repulsed, he caused her to be poisoned. But not

long

long after the king himſelf met with the ſame fate, being poiſon'd by a monk of Swineſtead abbey in Norfolk. *Baker's Chron.*

CHAP. LXXXVIII.

Of indulgent and ſevere parents.

A Religious diſcharge of relative duties is the true character of a man and a chriſtian; for though we are obliged to be kind and beneficent to all men, yet we muſt firſt begin at home; for he that takes no care of his own is worſe than an infidel. All men are not capable of making their children great, rich and learned; but all may be kind, indulgent, and do what they are able. Good words, kind looks, and wholeſome advice, tho' of value in themſelves, yet they coſt nothing in acquiring or beſtowing, and from him that is ſparing of them, nothing that's good can be expected. Men often complain of undutiful children, and indeed there are too many ſuch in the world; but parents would do well to conſider, whether their own covetouſneſs, frowardneſs, and a continued ſeverity was not the firſt occaſion of it. There is a neceſſity for a parent ſometimes to ſhew that he can be angry, and out of humour, upon a juſt provocation; but to be always ſo, is a ſign of very ill nature, and tacitely inſtructs the child in leſſons of diſobedience; for he that ſtudies to pleaſe, and finds his endeavours ineffectual, commonly runs into the oppoſite vices of ſtubborneſs and extravagancy. The duties are plain

plain on both sides, and equally obliging: Children, be dutiful to your parents; and fathers, provoke not your children to wrath, lest they be discouraged.

Charles the Great was so entire a lover of his sons and daughters, that he would not go to dinner or supper, unless he had their company; and if at any time he had occasion to travel, he always took them along with him. Being asked, why he did not provide husbands for his daughters, and send his sons abroad to see the world, and accomplish themselves by a foreign education? He answered, that he loved them so tenderly, that he could not spare them out of his sight. *Zuin. Theat.*

Syrophanes, a rich man in the territories of Egypt, was such a passionate lover of his son, yet alive, that he kept a statue of him in his house very carefully, and seldom a day passed over his head, but he made frequent visits to it, if his son was from home; and if any of his servants had committed an offence, and lay under their master's displeasure, to the statue they fled for sanctuary, and by adorning the image with flowers and garlands, commuted for their crime, and were admitted to pardon, and their master's favour. *Purchas. Pilgr.*

While Socrates was one day diverting himself in little childish pastimes with his son Lamprocles, he was surprized, and tartly reprimanded by Alcibiades, for wasting his time in recreations, so much below the dignity of a philosopher. 'Forbear your reproaches, said Socrates, you have 'no such great reason to laugh at a father for 'playing with his child, as you imagine, because

'you

'you are a ſtranger to the parental endearments 'and affection which indulgent parents have for 'their children: Contain yourſelf within the 'bounds of modeſty, till you have the honour 'to be a father yourſelf, and then perhaps you 'will appear as ridiculous to others, as now I 'ſeem to be to you.' *Ælian. Var. Hiſt.*

Thus much of indulgent parents; I now proceed to ſevere ones.

Epaminondas being General for the Thebans, in their war againſt the Lacedemonians, and having ſome ſpecial buſineſs that called him to Thebes; at his leaving the army, he committed it to the care of his ſon Steſimbrotus, with a particular command not to fight the enemy till his return. The Lacedemonians uſed all their arts to draw him to a battle, and, among the reſt, reproached him with cowardice, which ſo enraged him, that, contrary to the commands of his father, he gave them battle, and gained a ſignal victory. When his father returned to the camp, and underſtood what had happened, he cauſed his ſon's head to be adorned with a triumphal crown, and then commanded the executioner to cut it off from his ſhoulders, for diſobeying command. *Plut. in Paral.*

Herod king of Judea, being informed of the birth of a new king of the Jews, to free himſelf from a competitor, cauſed a great number of innocent infants in and about Bethlehem to be murdered, and, among the reſt, a young ſon of his own; which being related to Auguſtus Cæſar at Rome, he ſaid, ''Twas better to be Herod's 'ſwine than his ſon;' alluding to the cuſtom of the Jews, who kill no hogs, their law prohibiting the eating of ſwine's fleſh. *Lipſ. Monit.*

Ar-

Artaxerxes king of Persia had fifty sons by several concubines, one of which named Darius, he made a king in his life-time, who asking his father to give him his beautiful concubine, called Aspasia, and being refused it, he encouraged all the rest of his brethren to join with him in a conspiracy against their father; which coming to his knowledge, put him into such an extreme fury, as at once extinguished both humanity and paternal affection, and caused them all to be put to death at the same time: By his own hand bringing an utter desolation upon his house, by the destruction of such a numerous issue. *Sabellic. Exemp.*

CHAP. LXXXIX.

Of patience, and power over our passions.

AS anger is a short madness, so patience is a recollection of all requisite virtues, that enables us to withstand the assaults of the former, and to behave ourselves like sober and prudent men, fit for conversation and business. He that conquers kingdoms records his actions in the book of fame, as an illustrious hero; but he is a greater man that has subdued his own passions, because it sets him above the reach of envy, and vulgar impressions. Precipitation has spoiled many a well laid design, but patience and procrastination ripens secrets, and perfects resolutions. The crutch of time, says Gratian, accomplishes greater things than the club of Hercules, and providence rewards

rewards with interest those who have patience enough to attend her leisure. Blind passion, rage and fury, render men unfit for business, and are never more injurious to those that are possessed with those unmanly qualities, than when they pretend to provocation; for that's the time to exercise the virtues of patience and magnanimity, and shews them fit to command others, because they are masters of themselves. Imprudent haste and inconsideration produce untimely births, but patience directed by prudence makes men great and successful. It is a poor and diminutive character to be mild and affable, when nothing crosses us, but to stifle our resentments, when we are manifestly injured in body, goods or name, is a triple victory: It conquers our passions, shames our enemies, and gives a durable reputation.

King Henry VI. of England, among his other virtues, was celebrated for his christian patience, insomuch that when a rude fellow struck him after he was taken prisoner, he made no other reply than, 'Friend, you are to blame to 'insult a prisoner, thou hast injured thyself more 'than me in striking the Lord's anointed.' *Baker's Chron.*

Pericles, that famous, noble, wise Athenian general, being dispatching public affairs in the market-place, an unmannerly, brutish fellow, employed himself all day in giving him ill language, and reviling him before the people; of which that great man, tho' it was in his power to have punished him, took no notice, but went forward in his business till night, and then returned to his house, the fellow following him with the same reproachful language. Being come

to

to his house, and Pericles perceiving it was very dark, bid his servant light the fellow home, for fear he should lose his way. *Plut. in Peric.*

Casimir duke of the Semdominians, and afterward king of Poland, playing with Johannes Cornarius a knight, one of his menial servants, and winning all his money, he was so enraged at his ill-fortune, that he struck the prince over the face, and by the favour of the night made his escape; but the next day was apprehended and brought before Casimir to receive his doom, who having well considered the matter, said, 'My 'friends, this man is not to blame, the fault is 'wholly my own; for tho' being transported 'with passion at the loss of his money, he as-'saulted me with violence, yet I gave the cause 'in misdemeaning myself to play with a servant, 'and not chusing a more agreeable gamester; 'therefore, Johannes, take both my pardon and 'my thanks; thy correction has taught me to 'know myself better, and hereafter to keep my-'self within the bounds of majesty and decency,' and so dismissed him. *Lipsi. Monit.*

Zenocrates making a visit to Plato, when he was offended at a servant, whose fault was too great to go unpunished, he requested Zenocrates to beat him, for he was unfit to do it himself, because he was in passion. Another time going to strike a servant, who run under the table to save himself, Plato said to him, 'Come out, 'sirrah, for fear I should hit thee on the head.' *Laert.*

Arcadius, an Argive, had accustomed himself to give reproachful language in all places to Philip king of Macedon, for which at length he was forced

forced to fly; but being afterwards apprehended and brought before Philip, he treated him humanely and courteously, sent him presents to his lodgings, and suffered him to retire in safety. Afterwards he commanded his courtiers, who had urged the king to punish him, to enquire how he behaved himself among the Greeks, who telling him that the Argive had turned his ill words into praises of him: 'Look you now, 'says Philip, am not I a better physician than 'any, or all of you are, and know better how 'to cure a foul-mouth'd fellow than the best of 'you? Gifts appease, but punishment enrages 'and opens the mouths of the multitude wider.' *Plut. Moral.*

Ptolomy king of Egypt, scoffing at an ignorant pedant, asked him who was the father of Peleus. 'I will tell you, Sir, said the Grammarian, if you 'will tell me first who was the father of Lagus? A shrewd biting taunt; for Lagus was father of Ptolomy, and of a very obscure original. This touched the king to the quick, but he seeing all about him offended at so rude and intolerable an affront, put it off with this modest reply, *viz.* 'By the same rule that kings give jests, they are 'obliged to take them.' *Ibid.*

When king Charles I. was taken by his guards from the high court of justice, to Sir Robert Cotton's house, as he passed down the stairs, the rude soldiers scoffed at his majesty, blew the smoke of their tobacco in his face, (a thing which was always very offensive to him) strewed pieces of pipes in his way, and one more insolent than the rest, spit in his majesty's face, which the king patiently wiped off with his handkerchief, without

without taking any further notice of the indignity; and as his majesty passed further, hearing the soldiers, at the instigation of their officers, cry out, 'Justice, justice, execution, execution!' his Majesty only said, 'Alas, poor souls! for a 'piece of money they would do as much for 'their commanders.' *Hist. Engl.*

CHAP. XC.

Of peace, and such as have been lovers of it.

SIN has so blinded the world ever since the first transgression, that it has always mistaken its true interest, and has crowned with laurels, and advanced to the titles of heroes and demigods, such as have drank deepest in human blood, most contributed to the ruin of flourishing countries, and the depopulation of the universe; whilst the lovers of peace, and promoters of terrestrial happiness, are remitted to the cold entertainment of their own virtues, tho' they have laid the greatest obligations upon mankind. In this frantic age great mens ambitions, private interests and covetousness, have put out the eyes of their reasons, and overlaid the sense of their duty, that as nothing ought to be more in our wishes, so nothing seems more remote from our hopes, than the universal peace of christendom. Not that there is any impossibility in the thing, or any considerable difficulty, if all men, more particularly the most christian king, were such Christians as they ought to be. But in hopes

hopes the world will grow wiſer, and diſcern the excellency and benefit of peace before it is hidden from their eyes, I have ſet down the following example of ſome men, that have been ſo enamour'd of the beautiful virgin peace, that they have eſpouſed her for herſelf, without any deſign to make their fortunes by her.

The inhabitants of Borneo, one of the moſt conſiderable and largeſt iſlands of the Eaſt Indies, being 1600 miles in circumference, and divided into ſeven ſeveral kingdoms, have always lived in ſuch abhorrence of war, and entire love of peace, that they worſhip their monarch as Gods, while they preſerve them in peace; but if once they find them inclined to war, they deſert them, till they fall by the ſword of their enemies, and then, as ſoon as they are ſlain, fight againſt their enemies for the redemption of their liberties, and to enthrone another king, that will be a greater lover of peace than their laſt was. *Dinoth. Memor.*

Leo, the emperor ſucceeding Martianus, and beſtowing a largeſs of corn upon Eulogius the philoſopher, one of his eunuchs aſſumed the freedom to tell him, that ſuch a benefit would have been better beſtowed upon his ſoldiers. I would to God, ſaid the emperor, that the world were ſo peaceably inclined, that I might have no ſoldiers to beſtow any thing upon, that I might give all I could ſpare to learned and peaceable men. *Zuin. Theat.*

Phocion the Athenian was ſo renown'd a warrior, and attended with ſuch ſucceſs in all his enterprizes, that he was forty-five times choſen their general, by an univerſal concurrence of

voices, civil and military; and yet upon all debates about peace or war, he was still against the latter, and persuaded to peace, as the only thing that could render his country prosperous. *Plut. in Phocion.*

James king of Arragon was so averse to the practice of litigious lawyers, that set people at variance, and multiplied vexatious suits, that complaints being made against Semenus Rada, a great lawyer, for countenancing such abuses in others, and persevering in them himself, that he banished him his kingdom, as unfit to live in a place to which he was so great an enemy. *Clark's Mirror.*

The lord-treasurer Burleigh, a minister of state to queen Elizabeth, and king James I. was wont to say, that he overcame envy and ill-will, more by patience and peaceableness, than by pertinacy and stubbornness, and that he managed his own private estate, without either suing or being sued by any person whatsoever; which gave him a quiet life, and the good word of all men at his death. *Ibid.*

When the emperer Otho saw himself under a necessity of resigning his imperial dignity, or supporting himself in it by spilling the blood of a great number of citizens; and being by some of his courtiers persuaded to take the latter course, he said, 'That his life was not of that 'value, as to raise a civil war in the state to 'defend it.' And therefore peaceably resign'd, and retired to a private life, to give his country quiet. *Erasm. Apoth.*

The emperor Constantine presiding in the council of Chalcedon, and receiving several papers

pers containing the differences in opinion and practice of divers Christian bishops, and the articles they mutually exhibited against one another, he folded them all up together, and, unread, committed them all to the fire; exhorted the bishops to peace, love and unity, saying, he would refer their particular differences in opinion to be determined by God Almighty; and prayed them in the mean time to live and love like Christian Brethren, as the only way to propagate that religion. *Fulges.*

CHAP. XCI.

Of perfidy and treachery, and their just rewards.

THO' all men love the treason, yet they equally hate the traitor, for by the same reason he has betrayed one, he will do the same by another, if the chapman comes up to his price; therefore 'tis no new thing, nor, perhaps, without some colour of justice, if the same person that first employed the traitor, takes occasion, after he has done his work, to ruin him for his own security, tho' he has been useful to his purpose in ruining others. He that has once, and avowedly exposed his faith to sale, will never be trusted afterwards. But some allowance must be given to men, that by inadvertency, or want of foresight, are drawn into a party, and by fair pretences deluded for a while, and afterwards understand the designs of those that en-

gaged them, are wicked and unjustifiable; if out of remorse of conscience, and the safety of the state, they detect those that first brought them into the snare, they ought to be cherish'd and rewarded by the government, and not exposed; for to detect traitors, who design to betray their country to a foreign power, is an act of justice, and neither perfidy nor treachery; because the preservation of the whole ought to be preferr'd before the interest and safety of a part. But those that first decoy men into danger, and afterwards betray their friends for lucre, or out of cowardice to save their own lives; or hunt innocent men to death by forging plots and conspiracies that never had being, but by subornation and perjury, are inexcusable, and tho' they may be gratified with a pension, and escape the hands of justice here, must expect the vengeance of heaven hereafter.

To whom ought not treachery to be hateful, when Tiberius refused it in a matter of so great importance to him? He had word sent him out of Germany, that if he thought fit, they would by a dose of poison rid him of Arminius, the most potent and implacable enemy the Romans had; but he made answer, 'That the people of 'Rome used to revenge themselves of their ene-'mies by open ways, with their swords in their 'hands, and not clandestinely and by deceit.' *Montaigne's Essays.*

Some persons have commanded a thing, who afterwards have severely revenged the execution of it upon the person they employ'd. Jarpole, duke of Russia, tamper'd with an Hungarian gentleman to betray Boleslaus king of Poland,

either by killing him, or by giving the Ruffians opportunity to do him ſome great injury. The Hungarian enters immediately upon the deſign, and inſinuated himſelf ſo luckily into the king's favour, that he made him of his council, and truſted him in public affairs, by which advantages, in his maſter's abſence, he betrayed Viſilicia, a great and rich city, to the Ruffians, which was entirely ſack'd and burnt, and not only all the inhabitants of both ſexes, young and old, put to the ſword, but a great number of neighbouring gentry, that he had drawn thither to that wicked end. The duke's revenge being ſatisfied, and his anger appeaſed, and ſated with the effect of this treachery, he cauſed the Hungarian's eyes to be boared out of his head, his tongue to be pulled out of his mouth, and his privy-members to be cut off, for betraying his friend and benefactor. *Ibid.*

Antigonus perſuaded the ſoldiers, called Argyraſpides, to betray Eumenes their general into his hands. But after he had cauſed him ſo delivered to be ſlain, he himſelf would be the miniſter of divine juſtice, to puniſh ſo deteſtable a crime, and forthwith committed the ſoldiers that had done it into the hands of the governor of the province to be ſlain; ſo that of all that great number of men, not ſo much as one ever returned again into Macedonia. The better he was ſerv'd, the more wicked he adjudg'd it to be, and deſerving greater puniſhment. *Ibid.*

The ſlave that betrayed the place where his maſter P. Sulpitius lay concealed, was, according to the promiſe in Sylla's proſcription, made free for his reward; but by the public juſtice, which

which was free from any ſuch engagement, he was thrown headlong from the Tarpeian rock, and daſh'd to pieces. *Ibid.*

The Bohemians having, in a pitch'd field, obtain'd a victory, and killed Uratiſlaus, they deſtroyed his country by fire, and afterwards finding a young ſon of his, they deliver'd him up to prince Neclas the victor; who pitying the child, committed him to earl Duringus, who had been much favoured by Uratiſlaus, to take care of the child's education and ſafety; but he, like a perfidious traitor, ſome time after cut off his head with a ſcymeter, and carrying it to Prague all bloody as it was, preſented it to Neclas, ſaying, 'I have this day ſecured your title to the crown.' This child or you muſt have died; and now you may ſleep ſecurely, ſince your competitor to the kingdom is dead. The prince being aſtoniſh'd at ſuch a barbarous action, ſaid to Duringus: 'Treaſon cannot be leſſened by pretended 'good offices to a particular perſon; I com-'mitted this child to thee to preſerve, not de-'ſtroy; could neither my commands, nor the 'memory of thy friend Uratiſlaus, nor compaſ-'ſion to an innocent infant, reſtrain thee from 'ſo wicked an action? What was thy pretence 'to juſtify ſuch a horrid and premeditated mur-'der? Was it to oblige me, and make me ſit 'eaſy in the throne? Then 'tis fit I ſhould give 'thee a reward for thy pains, and ſo I will. 'Chuſe which of theſe three puniſhments thou 'wilt, for one of them thou ſhalt ſuffer, viz. 'either kill thyſelf with a poinard, hang thyſelf 'with a halter, or caſt thyſelf headlong from 'the rock of Viſgrade.' Duringus being under

a neceſſity to comply with this ſentence, hang'd himſelf upon an elder-tree hard by, which as long as it ſtood was called Duringus's elder-tree. *Camerar. oper. ſubſiſciv.*

King Edgar in his youth having heard great commendations of the extraordinary beauty of Elfrida, daughter of Ordgar duke of Devonſhire, ſent earl Athelwold to ſee her, and if ſhe anſwer'd the report, to demand her in marriage. He at firſt view liked her ſo extremely well, that he perfidiouſly to his maſter courted her for himſelf, and, with her parent's conſent, obtain'd her for his wife. Returning to court with but a ſlender character of her perſon and features, the king gave over the further proſecution of his amours; but at length the treachery coming to light, and the king enraged with the abuſe his favourite had put upon him, he diſſembled the ſenſe of the injury, and his own diſpleaſure, and pleaſantly told the earl, that on ſuch a day he intended to viſit him and his lady. The earl ſeemingly gave him aſſurance of a hearty welcome; but in the mean time bid his wife diſguiſe her beauty as much as poſſibly ſhe could, leſt the king ſhould fall in love with her. The lady that by this time was ſenſible how Athelwold had ſtept between her and the king, and willing to be a queen, without reſpect to her husband's injunctions, dreſſes herſelf againſt his coming with all the advantages that female arts could inſtruct her in, and it took effect: For the king being more inflamed with her beauty upon the ſenſe of the injury, in having been ſo long defrauded and robb'd of ſo charming a creature, reſolved not only to recover his intercepted right,

right, but to be revenged of the traiterous earl; and therefore appointing a day of hunting in Harwood forest, he drew the earl aside, and struck him into the body with a dart, of which wound he died immediately. The king without delay took Elfrida to wife, who, to expiate her late husband's death, tho' she was not concern'd in it, covered the place where his blood was shed with a monastery of nuns, to sing dirges over him. *Hist. of England.*

King Edward Ironside having divided the kingdom of England, after the single combat between himself and Canute the Dane; from being but half a king soon became none at all; for his traiterous brother duke Eric caused him to be murdered at Oxford, by thrusting up a sword into his body, as he was easing nature. Having so done, Eric, in hopes to ingratiate himself into the favour of king Canute, presents him at Gloucester with his murdered brother's head, saying, 'All Hail, thou now sole monarch of England, 'behold, here is the head of thy copartner, 'which for thy sake I ventured to cut off.' To whom Canute made answer, 'And for this service I will advance thy head above all the 'peers of the kingdom.' And accordingly commanded his head to be cut off, and set on a pole upon the highest gate of London. *Hist. of Eng.*

CHAP. XCII.

Of perjury, perjur'd persons, and their fate.

DIvine and human laws have left men no greater assurance of truth and fidelity than that of an oath, which should be taken in sincerity, and kept inviolably; but since corrupted and depraved nature has perverted these laws by wilful perjuries, skin'd over with equivocations, mental reservations, or base ends, for the service of a faction, or some private interest, the laws of prudence have prescrib'd this remedy, not to trust any man of noted falshood, but upon very good grounds: For he that has once broken down the bounds of honesty, and makes no religion of an oath, where his interest is concern'd; his sear'd conscience will never scruple to swear falsely, upon every advantageous occasion. Others play with oaths, without believing they sport with damnation; some oaths they will refuse, to persuade the world they are tender-conscienc'd, but have never denied any oath that entitled them to a profitable office. But how much they are mistaken, that in this manner jest with oaths, or serve themselves by perjury, will appear by the ensuing instances, where vengeance has pursued them according to their merits.

Ludovicus son of Boso, king of Burgundy, warring in Italy against the emperor Berengarius II. was beaten and taken prisoner; but Berengarius

garius (upon his taking an oath that he would never more disturb the peace of Italy) gave him his liberty. Notwithstanding that ungrateful prince, regardless of his oath and reiterated promises, in a short time after invades Italy again, with a numerous army, and for a time committed great depredations; but being the second time worsted and taken prisoner near Verona, his eyes were put out by the conqueror, and these words burnt in his forehead with a hot iron, 'This man was saved by clemency, and lost by 'perjury.' *Zuin. Theat.*

Alfred, a nobleman, conspiring with certain other confederates, to prevent king Ethelstan from reigning, by putting out his eyes; the conspirators being discovered, and Alfred denying his knowledge of it, was sent to Rome to assert his innocency before Pope John X. where taking his corporal oath upon the altar of St. Peter, that he knew nothing of the plot against Ethelstan, he fell down immediately, was carried out by his servants, and died in the space of three days after. *Hist. of England.*

Earl Harold, son of Godwin, earl of Kent, putting to sea in a small boat, to take his pleasure on the waters, a sudden gale of wind arising, drove him upon the coast of Normandy, which duke William being acquainted with, and pretending a right to the crown of England, by promise from king Edward the confessor, when he sojourned on that side the water; he detained Harold in custody, till he had sworn to make him king of England, after the death of king Edward then reigning, who swore accordingly; but when Edward died, without taking any cog-

nizance of his oath, Harold put the crown upon his own head, and excluded duke William, at which disappointment William was so much offended, that he landed at Pemsey in Sussex, gave king Harold battle; slew him, and sixty seven thousand nine hundred and seventy four Englishmen, and became monarch of the kingdom, by the name of William I. *Speed's Map.*

The Equi having enter'd into a league with the Romans, and bound their fidelity by solemn oaths; when they saw an advantage to enrich themselves at the cost of their allies, they broke their treaty, elected a general of their own, and ravaged the territories of the Romans: Hereupon ambassadors were sent to them, to complain of their depredations, and to demand satisfaction; but the general of their army slighted the ambassadors, and bid them deliver their embassy to an adjoining oak. So I will, said one of the ambassadors, and turning to the oak, said, 'O sacred 'oak, or what else appertains to the gods in this 'place, hear and bear witness of the perfidiousness of this people, and favour our just complaints, that by the assistance of the Gods, we 'may be revenged of them for their notorious perjury.' This said, the ambassadors returned, and the Romans sending an army against the Equi, they overthrew them in an engagement, and utterly ruined that perjured nation. *Livy's Roman Hist.*

CHAP.

CHAP. XCIII.

Of pride and haughtineſs.

PRide well placed and rightly defined, is of ambiguous ſignification, ſays the late incomparable marquis of Hallifax; one kind of it is as much a virtue as the other is a vice: But we are naturally ſo apt to chuſe the worſt, that it is become dangerous to commend the beſt ſide of it. Pride is a ſly inſenſible enemy that wounds the ſoul unſeen, and many that have reſiſted other formidable vices, have been ruined by this ſubtile invader; for though we ſmile to ourſelves, at leaſt ironically, when flatterers bedaub us with falſe encomiums, tho' we ſeem many times to be angry, and bluſh at our own praiſes; yet our ſouls inwardly rejoice, we are pleaſed with it, and forget ourſelves. Some are proud of their quality, and deſpiſe all below it; firſt, ſet it up for the idol of a vain imagination, and then their reaſon muſt fall down and worſhip it. They would have the world think, that no amends can be made for the want of a great title or an ancient coat of arms. They imagine that with theſe advantages they ſtand upon the higher ground, which makes them look down upon merit and virtue as things inferior to them. Some, and moſt commonly women, are proud of their fine cloaths, and when ſhe hath leſs wit and ſenſe than the reſt of her neighbours, comforts herſelf that ſhe hath more lace. Some ladies put ſo

much weight upon ornaments, that if one could ſee into their hearts, it would be found that even the thought of death was made leſs heavy to them, by the contemplation of their being laid out in ſtate, and honourably attended to the grave. The man of letters is proud of the eſteem the world gives him for his knowledge; but he might eaſily cure himſelf of that diſeaſe, by conſidering how much learning he wants. The military man is proud of ſome great action performed by him, when poſſibly it was more owing to fortune than his own valour or conduct; and ſome are proud of their ignorance, and have as much reaſon to be ſo as any of the reſt, for they being alſo compared with others in the ſame character and condition, will find their defects exceed their acquiſitions.

The order of Jeſuits, which from very mean beginnings are grown the wealthieſt ſociety in the world, are ſo ſwelled with the tumour of pride, that tho' they are the moſt juvenile of all other orders in the Roman church, and therefore by their canons are obliged to go laſt in the ſhow on feſtivals, never go at all in proceſſion with other orders, becauſe they will not come behind them. *Fuller's Holy State.*

Aldred archbiſhop of York, in the reign of William I. having asked a favour of that monarch which he thought fit to deny, he, out of great pride and diſcontent was walking very haughtily out of the preſence; but the king being fearful, that by reaſon of his authority, the biſhop might create him ſome diſquiet, importuned him to ſtay, fell upon his knees, begged his pardon, and promiſed to grant his requeſt.

The

The king kneeling all this time at the proud prelate's feet, the quality that were present, put him in mind of the indecency of the posture, and told him he ought to give the king his hand to raise him up: 'No, says the archbishop, let 'him continue as he is, and know what it is to 'displease St. Peter.' *Baker's Chron.*

King Edgar, sole monarch of England, taking his progress to the city of Chester, thither summoned all the kings that held of him to do him homage; *viz.* Kered king of Scots, Malcolm of Cumberland, Maccuse of the Isles, five kings of Wales, Duswal, Huwal, Griffith, Jacob, Judethil. And these he had in such awe, that going one day into a galley, he caused each man to take his oar, and row him down the river Dee, while he sat in state in the stern, saying, 'That then 'his successors might glory in being kings of 'England, when they had such honour done 'them.' *Hist. Engl.*

King Henry II. of England, out of a tender parental affection to his son prince Henry, caused him, at seventeen years of age, to be crowned joint king of England with himself, and in compliment to him, on the festival of his coronation, set the first dish on the table with his own hands, after the new king was sat down: Upon which the archbishop of York pleasantly said, 'Be of 'good cheer, my best son; for no prince in the 'world has such another servant to wait on him 'at his table.' To whom the young king haughtily answered, 'My father does no more 'than what becomes him; for he being only a 'king by the mother's side, ought to serve me 'who have a king to my father, and a queen to 'my mother.' *Polyd. Virgil.*

Simon Thurway, born in the county of Cornwal, was educated in one of our Engliſh univerſities, and from thence went to the academy at Paris in France, where he became ſo great a proficient in logic, that he carried the ſame from the reſt of the collegiates; he had a great memory, as great elocution, and knew all things but himſelf; but for want of that, was ſo blown up with pride, that a judgment followed it. At once he loſt his memory and judgment, walked up and down without reaſon or ſpeech, ſo that he ſcarce knew one thing from another, and inſtead of ſpeaking made a noiſe like the howling of a dog. *Ibid.*

All the virtue and famous conqueſts of Alexander the Great were clouded by his pride and inſolence. In contempt of king Philip, he would have Jupiter Ammon to be his father; deſpiſing the Macedonian habit, he dreſſed himſelf in the Perſian mode, and aſpiring to be more than man, would be worſhipped as a god. Thus at once abuſing the dignity of a ſon, the honour of a citizen, and the excellency of a man, in diſſembling himſelf to be what in truth he was not, even among thoſe who knew his original. *Lonic. Theatr.*

CHAP.

CHAP. XCIV.

Quarrels on slight occasions often produce fatal consequences.

HE was certainly in the right that said, 'Man 'himself is a quarrel, and his different parts 'are always in a domestic war, without possibi-'bility of reconciliation till a grave sweat cures 'him.' Therefore he that finds himself prone to that vice, should carefully stop the first sally of his emotions, and leave the subject that begins to be troublesome, before it precipitates him into indecencies. He that stops not at the start, will never be able to prevent the danger of the career, or keep himself from falling, if he cannot recover himself when he first begins to totter. They fall headlong that lose their reason; for frailty does so far indulge itself, that it is unawares carried out into the deep, and can find no quiet port to anchor in. A man should be an enemy to all contentions as much as lawfully he may, and I know not whether something more; for 'tis not only liberal, but sometimes advantageous too, a little to recede from one's right; for by this means a prudent and peaceable man, by doing himself a manifest injustice, has prevented a worse being done him by proceedings at law, lawyers and judges.

A suit at law was commenced between the heirs of Sir Thomas Talbot viscount Lisle, and the

the heirs of the Lord Berkley, about the right of certain lands and tenements near Wotton-Under-Edge, in the county of Gloucestershire; which suit began at the latter end of the reign of king Edward IV. and continued till the reign of James I. and then it was ended by arbitration; which was about one hundred and twenty years. *Camden's Britann. Fuller's Worth.*

Two Italian brothers of the house of de Limino in Padua, diverting themselves in the country, walked out for their pleasures after supper, and gazing on the firmament, one merrily said to the other, 'Would I had as many oxen as 'there are stars in the sky:' The other says, 'And would I had a pasture as large as the 'heavens; where then, said he, wouldst thou 'feed thy oxen? Where should I feed them, 'said his brother, but in thy pasture? But 'what if I would not give thee leave, said the 'other?' Then I would take leave whether 'thou wouldst or not. What, said the other, 'in spight of my teeth? Yes, said the other, 'in spight of all thou couldst do to hinder me.' From this idle quarrel and insignificant words, they proceeded to opprobrious language, and in that heat drew their swords and tilted at each other with so much fury, that they run one another through the body, and both died immediately. *Gamerar. Oper. Subcis. Cent.*

John cardinal de Medicis and his brother Cartia, joining their hounds in hunting, and killing a hare, differing about whose dog made the first seizure, gave each other hard language, which the young cardinal resenting, gave his brother a box on the ear, which Cartia returned with a wound

wound in the cardinal's thigh, of which he died immediately. In revenge whereof, a servant of the cardinals killed Cartia, and so Cosmo duke of Florence lost two young princes and hopeful sons for a trifle, *viz.* whose dog catched the hare. *Ib.*

In the reign of Claudius Cæsar, came great numbers of Jews from all parts to celebrate the passover at Jerusalem, and certain cohorts of Roman soldiers being posted about the temple as a guard to it, one among them discovering his privy parts, the Jews apprehended the uncircumcised idolater did it in abuse of their nation and religion, and therefore fell upon the soldiers with staves, clubs and stones; the soldiers, on the other side, defended themselves with their arms, till at last the Jews, oppressed with their own multitudes, and the wounds they had received, gave over the rencounter, but not before twenty thousand of them were killed upon the spot in so foolish a quarrel. *Joseph. Antiq.*

A quarrel happened in the reign of king Edward VI. about precedence, between Queen Catharine Parre, wife to king Henry VIII. and then married to the Lord Thomas Seymour admiral of England, and the dutchess of Somerset, wife to the Lord Protector of England, and brother to the lord admiral. These two ladies carried the quarrel so high, that at length they engaged their husbands in it, and so incensed one against the other, that the protector gave way to the cutting off his brother's head, upon an impeachment in parliament; upon which he, as it were, laid his own head also upon the block; for if these two brothers had held together, which they did till the difference happened betwixt

twixt their wives, they had ſupported each other. The admiral's courage would have ſtrengthned the protector's authority, and the protector's authority might have indulged the admiral's valour; but depriving one another of theſe aſſiſtances, the one fell by his brother's authority, and the other, not long after was ſacrificed to the duke of Northumberland's malice, and beheaded for felony.

There lived a few years before the Long Parliament near Clun-Caſtle in Wales, a good old widow that had two ſons grown to mens eſtate, who having taken the holy ſacrament on a firſt Sunday in the month, at their return home they enter'd into a diſpute touching their manner of receiving it. The eldeſt brother, who was an orthodox Proteſtant (with the mother) held it was very fitting, it being the higheſt act of devotion, that it ſhould be taken in the humbleſt poſture that could be, upon the knees; the other, being a Puritan, oppoſed it, and the diſpute grew high, but it ended without much heat. The next day being both come home to dinner from their buſineſs abroad, the eldeſt brother, as it was his cuſtom, took a nap upon a cuſhion at the end of the table, that he might be more freſh for labour. The Puritan brother, called Enoch Evans, ſpying his opportunity, fetch'd an axe, which he had provided it ſeems on purpoſe, and ſtealing ſoftly to the table, he chopp'd off his brother's head. The old mother hearing a noiſe, came ſuddenly from the next room, and there found the body and head of her eldeſt ſon both aſunder, and reaking in hot blood: 'O 'villain! cried ſhe, haſt thou murdered thy 'brother?' 'Yes, quoth he, and you ſhall after

'him.'

'him.' And ſo ſtriking her down, he dragg'd her body to the threſhold of the door, and there chopp'd off her head alſo, and put them both in a bag. But thinking to fly, he was apprehended and brought before the next juſtice of peace, who chanced to be Sir Robert Howard; ſo the murderer the aſſizes after was condemn'd, and the law could but only hang him, tho' he had committed matricide and fratricide. *Howell's Letters.*

CHAP. XCV.

Of reprovers, and reproofs well or ill reſented.

REproving is the office of a true friend, a benefit none can want, but thoſe that are diſpoſing themſelves to ruin, by concealing ſuch loads of guilt as in the end will be ominous. Great art is required to ſhoot the arrows of reproof, leſt they return and fall upon the archer's head, for want of conſidering the greatneſs of the perſon againſt whom they are levelled, the words, the time, the place, and many other circumſtances, are abſolutely neceſſary in the regular diſcharge of this duty. Reproofs are allowed to be warm, becauſe it diſcovers a certain zealous affection, which renders it grateful; but if it grows ſo hot as to ſcald off the skin of another's reputation, 'tis reproaching rather than reproving, which by all means ought to be avoided, even to perſons under the meaneſt circumſtances,

cumſtances, who, tho' they have no reputation, are yet tender in keeping up the belief of it in others. Another ingredient to make reproofs go down the eaſier, is, to ſpeak truth and expreſs love, for then nothing but a brute can reſent it. Above all, a man muſt be careful not to reprove a fault in another, that he is guilty of himſelf; for that admits of an unanſwerable return with ſhame and confuſion.

The married clergy of England being unwilling to part with their wives, and the biſhops rather loſing than getting ground upon that ſubject, the pope interpoſes his authority, and ſent John de Crema, an Italian cardinal, to bluſter the clergy out of their ſpouſes, who to that end having ſummoned the clergy to a meeting, briskly harangues before them in commendation of virginity; but being the ſame night taken in bed with a whore in London, he was reproach'd with his own oratory, told that marriage was better than whoring, and all he ſaid amounted to nothing. *Fuller's Church Hiſt.*

Otho emperor of Germany ſo indulg'd himſelf in his paſſion, that he did many things that he after ſeverely repented of. He had taken up a reſolution to deſtroy ſeveral great men, and was laying a train for them accordingly, wherein he wanted not the aſſiſtance of ill men and flatterers. An old courtier reſolving to prevent the effects of his fury, or add another life to be ſacrificed among the reſt, taking a convenient opportunity, thus addreſſed the emperor, ' Sir, you ' are put upon a very evil action, in deſigning ' the death of ſo many good and great men: ' Don't indulge your anger in every thing, firſt

' give

'give yourself time to consider the action and 'the consequences of it, and then act as pru-'dence and your true interest shall direct.' The emperor paused a while, and having overcome the first assault of his passion, said, 'Since you 'are the first man that has had the courage and 'virtue to tell me my fault, I esteem you the 'best man for doing it.' Whereupon he revoked his former purposes, received his nobles into favour, and well rewarded the old courtier. *German. Hist.*

Alexander the Great acquainting Philotas, one of his chiefest captains, and son of the incomparable Parmenio, that the oracle of Jupiter Ammon had acknowledg'd him for his son; Philotas return'd him answer, 'That he was 'glad to hear that he was received into the 'number of the Gods; but at the same time 'was sensible that their condition was very mi-'serable, who were obliged to live under one 'who thought himself more than a man.' But this freedom of speech cost him dear; for Alexander was never at quiet till he had accomplish'd his death. *Quint. Curt. Clark's Lives.*

CHAP.

CHAP. XCVI.

Of retaliation, and suffering by ones own invention.

HE that contrives mischief and injury to another, has all the reason in the world to expect it should return upon himself; for prevention of which we should have recourse to that golden rule, 'To do nothing to others 'which we would not have retaliated upon our-'selves.' We are all made of the same mould, obnoxious to the same difficulties and dangers, and therefore had need to tread warily, lest we open a pit for ourselves to fall into. Little did Hamon think that he was erecting a gallows for himself, when he ordered one to be made for Mordicai. Statesmen are often catch'd in the snares they lay for others, and undutiful children punish'd by the issue of their own loins; for notwithstanding all their fancied immunities from danger, God often interposes, and retaliates the same measure to them which they heaped upon others.

Perillus the Athenian, to ingratiate himself with the tyrant Phalaris, who delighted in inflicting strange kind of torments, presented that Sicilian murderer with a brazen bull, which being heated by fire, and criminals put into it, should roar like a bull, without any perception of a human voice; but when he came to expect the reward for his invention, the tyrant commanded

manded him to be put into it, to give the first trial of his own art, and accordingly was roasted to death. *Sabel. Ex.*

None of the murderers of Julius Cæsar survived him three years, but all underwent violent deaths, some by shipwreck found the death they were flying from, others in battle, and some of them gave themselves their death, with the same poinards with which they murdered Cæsar. *Sueton. in Julio.*

Hermotimus being taken prisoner in war, was sold to Panionius of Chios, who barbarously made him an eunuch, as he did all the fair boys he could purchase, and sold them at Sardis, or in the city of Ephesus. Hermotimus was sold among others to king Xerxes, and soon grew into his favour above all other eunuchs. The king leaving Sardis to war against the Græcians, Hermotimus travelling into the country, met with Panionius, and ascribing his good fortune to the trick he had plaid him, promised to promote him to great honours, if he and his family would come and dwell in Sardis. Panionius accepted the favour, and went thither with his wife and children. Hermotimus having him in his power, reproaches him with his base and inhuman way of traffic, compelled the father with his own hands to geld his four sons, one after another; and when that was done, made the children geld their father Panionius, and then sent them home again. *Herodotus.*

England being embroiled in troubles in the seventh year of king Stephen, Robert Marmyon, whose residence was the castle of Tamworth, and a professed enemy to the earl of Chester,

seized

ſeized and fortified the monaſtery of Coventry, making deep trenches in the circumjacent fields, and cover'd them ſo artificially, that they were not to be ſeen, to entrap the enemy in their approaches to the garriſon; but ſo it fell out, that he ſallying out upon the earl of Cheſter's ſoldiers, and forgetting where the places were digg'd, fell with his horſe into one of the pits himſelf, and being ſurprized by a common ſoldier, he cut his head off, and preſented it to the earl of Cheſter. *Dugdale's Antiq. of Warwickſhire.*

In the reign of Henry VIII. it was obſerved that the lord Cromwell was very forward in encouraging bills of attainder, by which the offender was ſentenced to death, without being heard in his own defence; and it was his lot to fall by the ſame illegal methods: For a bill of attainder being brought into the houſe of lords againſt him, June 7, 1540, the king paſſed it the ſame day, archbiſhop Cranmer being abſent, who would have ſtoutly oppoſed it, as he did all of the ſame kind. He uſed all poſſible endeavours for his own preſervation, but the charms of Katharine Howard, the malice of the duke of Norfolk and biſhop Gardiner, prevailed ſo far, that after ſix weeks being a priſoner, he was barbarouſly beheaded on Tower-hill, the 28th of June 1540. *Hiſt. of England.*

CHAP.

CHAP. XCVII.

Of retirement from business, to the quiet enjoyment of one's self.

THIS must not be understood of a sullen, or affected solitude, wherein, they say, a man must either be a God or a devil; but a voluntary retirement from the noise and cares of worldly business, to serve God with the greater freedom, and fit one's self for another world, by acts of penitence, restitution and satisfaction, which is the happiest and most desireable life in the world. Retirement is the end proposed in all men's studies, pains and travels. Ask the merchant the reason of all his hazards abroad by sea and land, and he will tell you 'tis with a design at last, to anchor at home in a quiet harbour. Ask the soldier why he fights, and adds new dangers to what are past? And he resolves you, that all his atchievements in the service of his country, is, that at last he may end his days in peace. When the traveller has satisfied his eyes with variety of objects, and his intellects with foreign conversation, none seem so fond of a retirement as himself. How often do men of great honours and employments in the state retreat to a private life, and having been surfeited with the noisy affairs of the world, at length have found true contentment of mind in a happy retirement from public affairs?

Doris the Athenian philosopher, who with great equity and justice had govern'd the commonwealth for the space of six and thirty years, at length became so weary in transacting the public concerns, that he retired to his country-farm, a little distance from the city, and employing his time in the study and practice of agriculture, he lived in perfect peace and contentment fifteen years after, till he died. On the front of his country-house were these words engraved, 'Fortune and hope adieu, I have found the true entrance to rest and contentment.' *Treasury of ancient and modern Times.*

The emperor Charles V. having reigned as king forty years, and emperor of Germany thirty six, and was all that time the darling of fortune; after he had formed three hundred sieges, and gained more than twenty pitch'd battles; after he had made nine voyages into Germany, six into Spain, seven into Italy, four into France, ten into the Netherlands, two into England, two into Africa, and had eleven times crossed the main sea, and in all these expeditions was crowned with success, except in the siege of Marseilles, and the attack at Algiers: Yet this magnanimous prince, in the midst of his full-blown glory, voluntarily resign'd his imperiäl crowns to his brother Ferdinand, and first retired to a private house at Brussels, and thence to an hermitage in the monastery of St. Justus, about seven miles from Placentia in Spain, attended only with twelve servants, where disclaiming the glorious names of Cæsar and Augustus, he would be called no otherwise than Charles. *Lipsi. Monit.*

Captain Similis, prefect of the palace to the emperor Adrian, having with some difficulty obtain'd leave to resign his employment, retired into the country, where he lived a private and contented life seven years after his departure from court; at length finding that death began to assault his earthly tabernacle, he made his will, and ordered these words to be inscribed on his tomb: *Similis hic jacet, cujus ætas quidem multorum annorum fuit, septem tamen duntaxat annis vixit.* 'Here lies Similis, who indeed was of a 'great age, but lived only seven years.' *Fulgos.*

Albertus, a Dominic friar, for his great learning, was honoured with the title of Magnus, and made bishop of Ratisbon by Pope Alexander IV. but he freely resigned that wealthy bishopric, and returned to his private studies in Cologn. *Sympf. Ch. Hist.*

In the reign of king Henry II. of England, Richard de Lucy, lord chief justice of England, resigned his office, and became a canon in the abbey of Westwood. In the reign of king Henry III. Walter Maleclark, bishop of Carlisle, resigned that dignity, and wore the habit of a preaching friar: And in a preliminary discourse before *Monasticon Anglicanum*, we are informed of divers crowned heads, who out of pure devotion resigned their sovereignties, to take upon them the profession of Monks. *Præfat. ad Monast. Anglic.*

Constantine III. king of Scotland, being over much fatigued and oppressed with the cares and troubles of a crown, abdicated his temporal dignities, and the government of his kingdom, and betook himself to a private retirement among the

Culdees in St. Andrews, in whose society he continued till he died in the year 904.

CHAP. XCVIII.

Revenge, moderate and cruel.

REvenge is, by some, accounted a pleasant cordial, but none that are wise or good, care to take it, because it leaves an ill effect behind, by creating immortal feuds in mortal bodies; for he that pleases himself at first with a light revenge, will soon attempt greater, and keep up a quarrel that otherwise would secure him by its own death and extinction. To do right, and suffer wrong, is an argument of a great soul. Revenge is a great sign of cowardice, when an enemy is at one's mercy. Those that durst not engage in the first act of danger, always run into the second of blood and massacre. Execution in victories is commonly performed by the worst part of an army. There is more bravery and disdain in slighting a private enemy, and despising revenge, than in cutting his throat: Not that a man should be insensible of an injury or affront; but that he should not carry his resentments too far, where a gentle chastisement is sufficient.

Philemon the comedian, had given his tongue too great a liberty in scoffing at Magas, the prefect of Paretonium, in a public audience, and not long after was cast upon the shore by a storm, where Magas was governor; who having notice of

of it, ſentenced him to loſe his head, and to that end being brought upon the ſcaffold, and his neck laid upon the block, the executioner, by private order, only gently touched his neck with his ſword, and let him go unhurt. Magas ſent after him ſome jack-ſtones and cockals, ſuch as children play with, bid him for the future ſport himſelf with thoſe trifles, and not with men's reputations; for he was ſatisfied in letting him know it was in his power to have puniſh'd him according to his merits; but bid him beware of a ſecond offence, leſt he fell into ſeverer hands. *Dinoth.*

A jeweller had cheated the wife of Galienus the emperor, in ſelling her glaſs and counterfeit gems for true jewels, of which ſhe complaining to her husband the emperor, the offender was convened before him, and the fact being proved, the man was dragg'd from his preſence, and condemn'd to be torn to pieces by a lion; but while the jeweller was under dreadful apprehenſions of this cruel death, and the people greedily expecting that a lion ſhould be let out of his den to devour him, the head of a man only appears from the den, who was a common cryer, and by the emperor's order proclaimed theſe words: 'He has plaid the cheat, and now 'is cheated himſelf.' *Wieri Opera.*

Flavius Veſpaſianus being forbid the court by Nero, a proud and impertinent courtier drove him out, and bid him go to Morbovia, giving him very ſaucy and reproachful language. But when Veſpaſian came to ſucceed to the empire, the ſame perſon, in great fear of death, or ſevere torment, came to beg his pardon, which

barbarous destruction of his whole family, beg'd his slave, with tears in his eyes, to spare the life of that little one, which the cruel Moorish villain refused to do, unless the father would cut off his own nose, which the tender and compassionate father comply'd with, and had no sooner perform'd it, but the barbarous murderer cast the infant down headlong, and then himself, to avoid falling into the hands of justice. *Treasury of ancient and modern Times.*

Vitellius rose to be emperor by servile flattery, and squander'd away the public treasure in riotous feasting; he eat four times a day, and every meal cost ten thousand crowns. He was tyrannical and cruel, destroy'd the nobles, and murdered his own mother; for which inhuman actions his armies revolted. And upon the coming of Vespasian, the Roman people seized him, bound his hands behind him, put a halter about his neck, tore his garments, and threw him half-naked into the Forum. They gave him the worst words they could invent, as he was dragg'd thro' the street called the Sacred Way. They propt up his chin with the point of a sword, that his face might be seen, and scorn'd by all men. Some cast dirt and filthy dung upon him; others called him incendiary and gormandizer; and at last cruelly put him to death at the Gemonies, by little blows, and by slow degrees; and from thence he was drawn with a hook, and his dead body thrown into the Tyber. *Sueton. in Vitel.*

Marcus Tullius Cicero had made some orations, wherein he tartly reflected upon Mark Antony, for which, when Antony came to be one of the Triumvirate, he caused him to be killed. But that

that revenge not satisfying Fulvia, the wife of Anthony, she commanded his head to be brought to her, upon which she first bestowed many dreadful curses, then spit in the face of it, laid it in her lap, pulled out the tongue, prick'd it in divers places with a needle; and after all, set it up for a common spectacle of her folly and female cruelty, over the pulpit, where the orators used to speak to the assembly. *Wieri Opera.*

The emperor Frederic Barbarossa, upon the revolt of the citizens of Milan from his obedience, laid siege to it with a powerful army, to which he was the rather excited, by a heinous affront they had offer'd to his empress, which was on this manner. The empress being desirous to view the curiosities of that famous city, made a visit to it; where the mad multitude had no sooner notice of it, but they mounted her upon the back of a mule, with her face towards the tail, and the tail in her hand for a bridle, and in this reproachful manner put her out at the other gate of the city. The emperor thus enraged, urged the city to surrender, to prevent the ruin of the whole, which at last they complied with upon these terms, viz. That every person that would save his life, should with his own teeth take out a fig from the genitals of a mule. All that refused these articles were immediately beheaded, of which there were great numbers, and those that desired life, complied with the ignominious condition: From whence was derived that opprobrious and scornful Italian Proverb, when putting one of their fingers betwixt two others, they cry, *Ecco la Fico*, 'Behold the 'fig.' *Lonic. Theat.*

CHAP. XCIX.

Scoffing and scorning seldom unrequited.

SOME men dig their graves as effectually with their tongues, as others do with their teeth; for when that little member scatters its squibs among others, they commonly recoil and scorch the author also. Nothing is so tender as honour and reputation, which being lash'd or stain'd by a scurrilous tongue, it commonly raises a heat, that is seldom cooled but by the blood of the scoffer. A wound given by an ill-placed word, pierces deeper than a sword. Some men cannot speak, but they must bite; they had rather lose a friend than their quibble; what company soever they come in, they fall to their trade of scoffing and deriding, and by studying to make other men fools in jest, render themselves such in good earnest: For what greater kind of buffoon can there be, than a sarcastical coxcomb, that rakes in every filthy hole for dirt to bespatter his company with? Some are pleased to call this scoffing humour, wit; but if it be so, a fool has the keeping of it; for all wise men abhor it, as the bane of society, and commend Castilio's caveat: 'Play with me, but hurt me 'not; jest with me, but shame me not;' which scoffers would do well to observe for their own sakes: For snarling curs seldom go without bitten ears.

Ula-

Uladiſlaus II. king of Poland, and Peter Dunnius earl of Shrine, having been late a hunting, were forced to take up their lodging in a poor cottage, in a country village. As they were going to bed, Uladiſlaus told the earl in jeſt, 'That his wife lay on a ſofter bed with the 'abbot of Shrine.' This jeſt biting to the quick, the earl could not conceal his reſentment, and therefore as ſmartly reply'd, 'And your diſloyal 'queen with Dabeſſus;' a gallant young gentleman in the court, whom queen Chriſtina had a favour for. Theſe words were the ruin of the earl, for when Chriſtina heard it, ſhe perſecuted him to death. *Crom. Hiſt.*

William I. king of England, by fatigue, age, and corpulency of body, falling ſick at Rouen in Normandy, and the king of France hearing of it (jeſting upon his great belly) ſaid, 'The king 'of England lay in child-bed at Rouen,' which ſo anger'd king William, that he ſent the king of France notice, that as ſoon as he ſhould be churched, he would make a thouſand bonfires in France, for joy of his going abroad; and was as good as his word, burning many towns and villages, and carrying his arms to the very gates of Paris. *Hiſt. of England.*

King Henry V. of England ſent embaſſadors to Charles VI. then king of France, to demand the ſurrender of the crown of France to him, as the rightful heir; and that upon denial, he would endeavour to do himſelf juſtice by his arms. Charles offer'd a compoſition almoſt upon his own terms; but the dauphin, who managed all affairs during king Charles's indiſpoſition, ſent king Henry a tun of tennis-balls for

a preſent, in deriſion of his youth, as fitter to play with, than concern himſelf in military affairs; which king Henry took in ſuch ſcorn, that he vowed to ſend ſuch iron balls among them, as ſhould batter the walls of Paris, and that the beſt men in France ſhould not be able to hold a racket to return them. And how well he perform'd his promiſe, the dauphin ſorrowfully experienced. *Ibid.*

CHAP. C.

Of ſecrecy and taciturnity.

SECRETS and glaſſes are dangerous things to be truſted with, for if once crack'd or broken, they are never to be repaired. Some men think it an honour to be another's confident, but they dôn't conſider, as they ought, the danger that attends it. All ſecrets, eſpecially thoſe of princes, are troubleſome burdens, to ſuch as are not intereſted in them; for princes naturally love thoſe better that are obliged to them, than thoſe they are obliged to in concealing their ſecrets, which are but impoſts of the prince upon him that has the keeping of them; where the looſeneſs of the tongue makes the head ſit uneaſy on its ſhoulders, and his life lies at ſtake to ſupport the prince's honour. He that intruſts his ſecret to another, has made himſelf a ſlave; and among crowned heads 'tis a violence of no long continuance, for they will be impatient to redeem their liberty, and for ſucceeding in

in that, and not to be obliged to their ministers, they will overturn every impediment. 'Tis dangerous to oblige a prince, even with great services; for when they once swell so big that no recompence can equal them, then acknowledgment turns to hatred, the servant's merits are first eclipsed, and by degrees buried in obscurity, to brighten the sovereign's character. Every man knows enough, and to be ambitious of knowing secrets thrusts a man upon needless hazards. The best way in the midst of these amazing difficulties, is to shun being a confident, to be trusted with as few secrets as possible, and to retain them faithfully. Silence holds much of divinity in it. Whoever is forward to speak, stands upon the brink of a precipice.

Hiero king of Syracuse would often say, 'That princes do not only hate those that disclose their secrets, but also those that know them.' So that Philippides was in the right, who being importun'd by king Lysimachus to let him know what part of his estate he should bestow upon him: 'What you will, said he, provided it be none of your majesty's secrets.' The confidence that a prince reposes in his subject (says Boccaline) is a lace or string about his throat, to restrain or throttle him, when he begins to fear that the secrets which have passed from the ears to the heart, may also pass from the heart to the tongue. And it often happens, says a noble lord, that a prince repenting of having communicated his secret, and being of opinion that he had lodg'd it unsafely, spares nothing to cure himself of his distrust, and secure his darling secret. For the same reason many

lovers have perished by the hands of their mistresses, who were unwilling that any witnesses should continue alive, of what they themselves desired to forget. *Coment. sur. l'hom. de Cour. Max.*

The secret councils of the Roman senate were closely concealed for many ages together, only C. Fabius Maximus thro' inadvertency, and out of an ill design, happened to acquaint Crassus, whom he met in the country, and knew to have been a quæstor three years before, but knew not that he was chosen of the Senatorian order by the quæstors, whom he told that the senate had secretly decreed a third Punic war; and tho' this was an honest error of Fabius, yet he received a severe reprimand from the consuls for communicating it, because it was a breach of privacy, which was the surest ligament in the administration of public affairs. *Valer. Max.*

It was sometime customary for the senators of Rome to take their sons with them into the senate-house, to initiate them in the knowledge of affairs; thither Papyrius Prætextatus followed his father when a considerable matter was under consultation, and strict charge given that none should disclose it, till it had passed into a decree. At his return home, young Papyrus's mother pressed him hard to know what the fathers had debated in the senate. He answer'd, 'twas a secret, that he must not reveal. This made her the more importunate to know, and the boy finding he could not be rid of her without saying something, he told her it was debated in the senate, which would be most advantageous to the commonwealth, that one man should have

two wives, or one woman to have two husbands. His mother quits the house to acquaint the rest of her sex and quality with the danger and dishonour that hover'd over them. The story spread through the city, and the whole sex being equally concern'd, the next morning great numbers of them crouded about the senate-house, with their importunate requests, That rather one woman might marry two men, than that one man should marry two women. The senators entering the court, enquired what made the women so intemperate, and what was the meaning of their repeated requests? Then stepp'd up young Papyrius, and told them the whole story, who applauded his wit, the closeness of his mouth; and made a decree, that no senator's son should enter the court for the future, except Papyrius. *A. Gell. Noct. Attic.*

The Persian ambassadors being invited to a feast at Athens, divers philosophers accompanying them, they discours'd variety of subjects *pro* and *con*; but Zeno being observed to sit mute all the time, the ambassadors pleasantly asked him, what they should say of him to the king their master, at their return into their own country? 'Nothing, said Zeno, more than this, that 'you saw an old man at Athens who knew 'how to hold his tongue.' *Plut. de Garnelit.*

The Roman general Metellus was once ask'd by a young centurion, what enterprize he had then in hand? And that the wise Roman might free himself from such impertinent questions from others, he told him, 'If he thought his shirt 'was privy to any of his designs, he would 'pluck it off and burn it.' *Ibid.*

CHAP.

CHAP. CI.

Of the love of ſome ſervants to their maſters.

HE that ſays and does well by others, commonly meets with the ſame returns, for there is a certain gratitude in nature, which, if not extinguiſh'd by ill uſage, will puſh on a man of ſenſe to requite obligations; but when gratitude comes to be acted by a principal of love, wonderful things will either be done or : -fer'd, to promote the good or prevent the evil of the perſons beloved and eſteemed. Harſh and froward maſters do often make diſobedient and careleſs ſervants; but kindneſs melts the moſt obdurate and obſtinate natures, ſubdues the incorrigible, inſtructs the untractable, humbles the proud, and changes the brute into man. Servants being generally but meanly capacitated, great things cannot be expected from them; and yet we find ſome that have been of ſuch exemplary fidelity and virtue, that they have excelled in the demonſtrations of their love and affection to their maſters, as you will find in the following examples.

Publius Catienus Philotimus had ſo well behaved himſelf in the ſervice of his maſter, that when he died, he left him heir to his whole eſtate: but that was no temptation to him to out-live his maſter, and therefore he caſt himſelf alive, and in health, into that funeral pile, which was prepared, according to the cuſtom of

of the Romans, to burn the dead body of his maſter. *Sabellic.*

Mark Antony, that excellent orator, being accuſed of inceſt, and the witneſſes ſwearing, that a ſervant of his uſed to carry a light before his maſter, when he went to indulge himſelf in thoſe unlawful pleaſures; the ſervant was apprehended, and forced by tortures to accuſe his maſter, his fleſh was torn by ſcourges, his joints were extended upon the rack, his body burnt with hot irons, and all imaginable cruelties exerciſed upon him; and yet in his greateſt agonies would not drop a word, that might ſtain the reputation, or hazard the life of his maſter, tho' he knew him to be guilty of the crime objected againſt him. *Val. Max.*

A citizen of Rome being condemn'd by the triumvirate, to ſave his Life, hid himſelf in a cave, and one of his ſervants ſeeing thoſe coming that were to murder him, ſlipt into the cave, deſired his maſter to retire to the obſcureſt part of it, and in the mean time put on his maſter's gown, and told the officers he was the perſon they ſought for, being reſolved to ſave his maſter's life with the loſs of his own; but a timorous and treacherous fellow-ſervant betrayed the deſign, and ſo the maſter was found out and ſlain. But this piece of treachery was no ſooner known to the Roman people, but they all roſe up as one man, and would not be appeaſed till the traitor to his maſter was crucified, and he that attempted to ſave his life was ſet at liberty, with large commendations of his love and care of his maſter's preſervation. *Dioth.*

Soldiers being commiſſioned to kill Urbinus

Panopion, and a ſervant of his knowing they were come to his houſe in Reatina to execute their orders, he changed cloaths with his maſter, and having put his ring upon his finger, conveyed him out at a poſtern gate, but retired himſelf to his maſter's chamber, threw himſelf upon the bed, and there was killed inſtead of his maſter, by which means Panopion eſcaped, and living to ſee better times, erected a ſtately monument with a proper inſcription, in perpetual memory of ſo good a ſervant. *Ibid.*

Antiſtius Reſtio was proſcribed by the triumvirate, and while all his domeſtic ſervants were buſied about the plunder and pillage of his houſe, he conveyed himſelf away in the midſt of night with what privacy he could. His departure was obſerved by a ſervant of his, whom not long before he had caſt into bonds, and branded his face with infamous characters. This man traced his wandring footſteps with ſuch diligence, that he overtook him, and bare him company in his flight. And at ſuch time as the others were ſcrambling for his goods, all his care was to ſave his life, by whom he had been ſo ſeverely uſed; and though it might ſeem enough that he ſhould forget what had paſſed, he uſed all his art to preſerve his patron; for having heard that purſuers were at hand, he conveyed away his maſter, and having erected a funeral pile, and ſet fire to it, he ſlew a poor old man that paſſed that way, and caſt him upon it. When the ſoldiers were come, and asked where was Antiſtius, pointing to the fire, he ſaid, he was there burning, to make him amends for that cruelty he had uſed him with. The ſoldiers that ſaw how

deep

deep he was ſtigmatized, thought it was probable enough, believ'd him; and by this means Antiſtius obtain'd his ſafety. *Val. Max.*

Menenius was in the number of thoſe that were proſcribed by the triumvirate; and when a ſervant of his perceived that his maſter's houſe was incloſed with a company of ſoldiers that came to kill him, he cauſed himſelf to be put into a litter wherein his maſter was uſed to be carried, and ordered ſome other of his fellow-ſervants to bear him forth in it. The ſoldiers ſuppoſing that it was Menenius himſelf, ſlew him there; whereupon looking no further, his maſter, clad in a ſervile habit, had the means and opportunity to eſcape into Sicily, where he was in ſafety under the protection of Pompeius. *Fulgoſ. Ex.*

CHAP.

CHAP. CII.

Of ſobriety and temperance.

SObriety and temperance in meat, drink and pleaſures are the great ſupports of nature, prevent weary days and wakeful nights, which are the common effects of rioting and drunkenneſs. There needs no greater commendations of a ſober life, than that all men covet to be ſo reputed, tho' they are utter ſtrangers to the practice of it. What is a drunkard or a glutton fit for, but to make a tub to hold waſh and grains for ſwine, or a reſervatory for noiſom offal? Whoſe bellies are their gods, and glory in their ſhame, are deſpiſed by all the ſober men in the world, as incapable of buſineſs, and unfit to be truſted with any thing, but what might be as ſafely communicated to the common cryer. So much care and time is employed in making proviſion for the belly, that a minute cannot be ſpared for other matters, and when that is cramm'd, he is unfit for every thing but ſleep. In drink men traduce or betray the beſt friend they have; and if ſlander is not the topic, out comes a ſecret, to make room for the other bottle: Againſt which vices, ſobriety and temperance is the only antidote; gives men reputation; prevents and cures diſeaſes; and lengthens the thread of life to the utmoſt period.

A German gentleman, of an ancient family, was recommended by a prince to the ſervice of the

the emperor Philip, under a very advantageous character, as a well-read man, and one that had polish'd an university-education by foreign travel, and had no fault but what was customary in that country, viz. He would sometimes take a cup too much. To which the emperor answer'd, 'Then with that original fault he must necessarily have all others as consequents, that being a sin productive of a thousand neglects, mistakes, errors, and insolences, and renders him incapable of my service.' *Hist. Ger.*

Ludovicus Cornarius, a learned Venetian, wrote a treatise of sobriety and temperance, and gives himself as a testimony of the benefit of it. 'I was, says he, till the 40th year of my age, continually afflicted with a concatenation of distempers, and always out of order. I was molested with crudities at my stomach, fevers of all sorts, a pleurisy, and was often laid up of the gout.' At length this gentleman, by the advice of his physicians, took up such a sober and temperate way of living, that in one years time he was almost free from all his former distempers. He broke his arm and leg by a fall in the 70th year of his age, and tho' nothing less than death was expected from that accident, yet he recover'd without the use of physic; his temperance preventing the recurrency of humours to the parts affected. In the 83d year of his age he was so hale, vegete, brisk and vigorous, that he could run up a steep hill, leap upon his horse from the plain ground, and perform all his youthful exercises. His allowance of bread and all other aliments was but twelve ounces a day, and fourteen ounces of drink for the same time; and

and if by chance he exceeded, he was apt to relapſe into his former ill habits. This relation was written by himſelf, and is annexed to Leonardus Leſſius the phyſician's book, printed at Amſterdam, 1631. *Drexel. Oper.*

Cato the Younger marching his army through the hot and weary ſands in the deſarts of Lybia, the whole army was ſo oppreſſed with an immoderate thirſt, that they were ready to faint and die away. In this diſtreſs one of the ſoldiers preſented him with ſome water in a helmet, that he had found with great difficulty to quench his thirſt. Cato took the water into his hand to accept the courteſy, but pour'd it on the ground in the ſight of all his army, as diſdaining to receive a benefit himſelf, which he could not communicate to his whole army; by which example of temperance and tenderneſs, he encouraged his ſoldiers to endure their hardſhips chearfully. *Herodotus.*

Carus the Roman emperor was upon his expedition into Perſia, who being arrived upon the confines of Armenia, there came embaſſadors to him from the enemy they; expected not a ſpeedy admittance to his preſence, but after a day or two to be preſented to him by ſome of the nobles about him: But he, informed of their coming, cauſed them to be brought before him. When they came they found this great emperor at his dinner in the open field, lying upon the graſs with a number of ſoldiers about him, nothing of gold or ſilver to be ſeen: Carus himſelf was in a plain purple cloak, and the feaſt that was prepared for him, was only a kind of ancient black broth, and therein a piece of ſalted hogs-

hogsfleſh, to which he alſo invited the embaſſadors. *Drexel. Oper.*

Auguſtus Cæſar, the maſter of the world, was a perſon of a very ſparing diet, and as abſtemious in his drinking. He would feed of coarſe bread and ſmall fiſhes, cheeſe made of cow's milk, and the ſame preſſed with the hand, green figs and the like: He drank not above a ſextant at once, and but thrice at one ſupper, his ſupper conſiſted moſtly of three, and when he deſired to exceed but of ſix diſhes, he delighted moſt in Rhetian wine; and ſeldom drunk in the day-time, but inſtead of drink he took a ſop of bread ſoaked in cold water, or a ſlice of cucumber, or a young lettice head, or elſe ſome new gathered ſharp and tart apple, that had a kind of winiſh liquor in it. Thus lived this great perſon after a faſhion, that ſome coblers and botchers would almoſt be loth to be obliged unto. *Suetonius.*

Philippus Nerius at nineteen years of age, made it a law to himſelf, that he would refreſh his body but once a day, and that only with bread and water; and ſometimes he would abſtain even from theſe cold delights unto the third day. Being made prieſt, his manner was to eat ſome ſmall thing in the morning, and then abſtain till ſupper, which never conſiſted of more than two poched eggs, or inſtead of theſe ſome pulſe or herbs. He would not ſuffer more diſhes than one to be ſet upon his table. He ſeldom eat of fleſh or fiſh, and of white meats he never taſted. His wine was little, and that much diluted with water; and which is moſt wonderful, he never ſeemed to be delighted with one diſh more than another. *Drexel. Oper.*

Car-

Cardinal Carolus Borromæus was of that abstinence, that he kept a daily fast with bread and water, Sundays and holidays only excepted; and this manner of life he continued till his death. He kept even festivals with that frugality, that he usually fed upon pulse, apples or herbs. Pope Gregory the thirteenth sent to him not only to advise, but to command him to moderate these rigours. The cardinal wrote back to him, that he was most ready to obey, but that withal he had learned by experience, that his spare eating was conducive to health, and that it was subservient to the drying up of that phlegm and humours wherewith his body did abound; whereupon the pope left him to his pleasure. He persisted therein therefore with so rigid a constancy, that even in the heat of summer, and when he had drawn out his labours beyond his accustomed time, he would not indulge himself so far as to taste of a little wine, nor allow his thirst so much as a drop of water. *Ibid.*

When Pausanius had overcome Mardonius in battle, and beheld the splendid utensils and vessels of gold and silver belonging to the Barbarian, he commanded the bakers and cooks, &c. to prepare him such a supper as they used to do for Mardonius; which when they had done, and Pausanius had viewed the beds of gold and silver, the tables, dishes, and other magnificent preparations to his amazement, he then ordered his own servants to prepare him such a supper as was usual in Sparta, which was a coarse repast, with their black broth, and the like: When they had done it, and the difference appeared to be very strange, he then sent for the Grecian commanders,

ders, and ſhewed them both ſuppers: And laughing, 'O ye Greeks, ſaid he, I have called you 'together for this purpoſe, that I might ſhew 'you the madneſs of the Median general, who 'when he lived ſuch a life as this, muſt needs 'come to invade us who eat after this homely 'and mean manner.' *Herodot.*

Alphonſus, the elder king of Sicily, had ſuddenly drawn out his forces to oppoſe the paſſage of Jacobus Caudolus over the river Vulturnus. He had forced his troops back again; but being neceſſitated to ſtay there all day, with his army unrefreſhed, a ſoldier towards evening brought him a piece of bread, a radiſh, and a piece of cheeſe, a mighty preſent at that time: But Alphonſus commending the ſoldier's liberality, refuſed his offer, and ſaid it was not ſeemly for him to feaſt, while his army faſted. *Fulgoſ. Ex.*

CHAP.

CHAP. CIII.

Men of extraordinary ſtrength and tallneſs.

GEorge le Feur, a learned German author, tells us, that in the year 1529, there lived a man in Miſnia in Thuringia, named Nicholas Klumber, an eccleſiaſtic and provoſt of the great church, that by main ſtrength, and without the help of a pulley or other engine, took up a pipe of wine in a cellar, carried it into the ſtreet, and laid it upon a cart. The ſame author ſays, That there was a man at Mantua, named Rodomas, that could break a cable as thick as a man's arm, with as much eaſe as a brown thread. *Hackwell's Apol.*

Mr. Richard Carew, in his ſurvey of Cornwall, tells us, that a tenant of his, named John Bray, carried about the length of a butt at one time, ſix buſhels of wheat meal, at the rate of fifteen gallons to the buſhel, and a great lubberly miller of twenty years of age hanging upon it. To which he adds, that John Roman of the ſame county, a ſhort clowniſh fellow, would carry the whole carcaſe of an ox upon his back, with as much eaſe as another of a greater ſtature could carry a lamb. *Ibid.*

Caius Marius, who was originally a cutler, and in the time of Galienus elected emperor by the ſoldiers, was ſo ſtrong a bodied man, that the veins of his hands appeared like ſinews. He could ſtop a cart drawn with horſes, and pull it back-

backwards with his fourth finger. If he gave the strongest man a fillep, it was felt like a blow on the forehead with a hammer. With two fingers he could break many things twisted together. *Camer. Hor. Subcis.*

John Courcy, baron of Stoke-Courcy in the county of Somerset, who was the first Englishman that subdued Ulster in Ireland, and was honoured with the title of earl of it, was some time after surprized by Hugh Lacy, his competitor for that title, sent over into England, and committed to the tower by king John. A French castle being in dispute by the two kings of England and France, they agreed to decide it by a combat in their presence. Courcy was sent for out of the tower to engage the French champion; and being weakned in body by a long imprisonment, was allowed to strengthen himself by good diet. The Frenchman observing how much and heartily he eat and drank, and thereby guessing at his strength, said he was a cannibal, and therefore declined the combat. Afterwards the two kings desiring to see a proof of Courcy's strength, caused a steel-helmet to be laid upon a block before him, which Courcy at one blow cut in pieces, and struck his sword so far into the block, that no man but himself could get it out again. *Fuller's Worthies.*

The emperor Aurelian, as 'tis recorded in history by Flavius Vopiscus, was very tall of stature, and of such wonderful strength, that in a pitch'd battle against the Sarmatians, he killed in one day with his own hands forty-eight of his enemies, and in some skirmishes afterward made them up nine hundred and fifty. When

he was colonel of the sixth legion, he made such a slaughter among the Franci, that seven hundred of them perish'd by his own sword, and three hundred were sold that were taken prisoners by himself. *Camerar. Hor. Subcis.*

The tallest man, says Pliny, that was found in our age, was one named Gabara, who was brought out of Arabia, in the reign of the emperor Claudius, and was nine foot nine inches high. I saw a girl in France, says Bartholinus, of eighteen years of age, who, tho' descended from middle-sized parents, was of such a giant-like stature, that her hand in length and bigness was proportionable to three men's hands, if they had been joined together. The emperor Maximius was eight foot and a half in height, and wore his wife's bracelet as a ring upon his thumb; and his shoe was longer by a foot than any other man's. He was a Thracian, barbarous, cruel, and hated of all men, and fulfilled the proverb, 'That high rooms are always ill 'furnish'd:' For,

"The greatest virtue oftnest lies
"In bodies of the middle size."

HUDIB.

CHAP.

CHAP. CIV.

Lovers of truth, and abhorrers of falshood.

APollonius said, it was for slaves to lie, and for freemen to speak truth. 'Tis the chief and fundamental part of all virtue, and ought to be beloved for itself. A man must not always tell All, for that were folly: but what a man says should be what he thinks, otherwise 'tis downright knavery. I know not what advantage men propose to themselves to run in an eternal track of lying and dissembling, unless they design never to be believed when they speak truth. 'Tis a maxim among politicians, that those who know not how to dissemble, know not how to rule. Certainly these men never regard consequences, for what is this, but to give warning to all they have to do with, that what they say is nothing but lying and deceit. The first thing that corrupts manners, is banishing of truth, which, Pindar says, is the support of all virtues, and the first article that Plato requires in the government of his republic.

The Persians and Indians had a law, that who ever was three times justly convicted of speaking falshood, should, upon pain of incurring the penalty of death, never speak word again while he lived, but continue under silence and reproach to his death. *Peach. Compl. Gent.*

Cornelius Nepos says of Titus Pomponius Atticus, a venerable Roman knight, that he was

never known to tell a lye, or, but with great uneasiness, to hear another do it. His veracity, justice and integrity were so conspicuous, that happy were the men that could intrust their All in his hands; and for the same reason, the senators themselves besought him to take the management of divers great offices of trust under his own management. *Heidfeld. Sphynx.*

The duke d'Ossuna, sometime viceroy of Naples, having leave from his Catholic majesty to release some galley-slaves, when he came to Barcelona, he went on board the admiral-galley, and asked several of the slaves what crimes they had committed, that brought them to that punishment. Every one excused themselves by saying it was out of malice, or the judges being corrupted by bribes, but all very unjustly; till he came to a little sturdy fellow, who said, 'He was justly condemn'd to that slavery; for 'being in want of money, he robb'd a man on 'the highway near Saragossa, to supply his ne-'cessities.' Upon which the duke gave him two or three blows over the shoulders with a small cane he had in his hand, saying, 'O you great 'rogue, what makes you among so many ho-'nest innocent men, get you out of their com-'pany for shame.' So he that spoke truth had his liberty, and those that lyed continued to drudge at the oar. *Howell's Letters.*

When Aristobulus the historian presented to Alexander the Great, a book that he had wrote of his glorious atchievements, wherein he had flatteringly made him greater than he was. Alexander, after he had read the book, threw it into the river Hydaspis, and told the author, that it

were

were a good deed to throw him after it. The ſame prince did alſo chaſe a certain philoſopher out of his preſence, becauſe he had long lived with him, and yet never reproved him for any of his vices or faults. *Clark's Mir.*

CHAP. CV.

Wives, very good, bad, and unnatural.

IT is a general-received opinion, that next to no wife, a good wife is beſt, and ought to be every man's care to keep her ſo. There are many good as well as bad wives, and he that has the good fortune to meet with one of the former, may write his condition happy. A good wife is a young man's pleaſant miſtreſs, a middle-aged chearful companion, and an old man's nurſe, friend and phyſician, not to be ſeparated by any calamity, but ready to ſhare as well his afflictions as comforts. But the greateſt misfortune in the world is a bad wife; and when you would give all worldly plagues a name worſe than they have already, you may ſtain them with that appellation.

Admetus king of Theſſaly, when he lay upon his death-bed, was told by Apollo's oracle, that if he could procure any perſon to die for him, he might live longer; but when all refuſed, his parents, friends and followers forſook him, his wife Alceſtus, tho' young, chearfully undertook it. *Burt. Mel.*

The emperor Conradus III. having block'd up Guelpho, duke of Bavaria, in Wirtzburg in Germany, and reduced the place to extreme exigency, at the cries and importunities of the women in the town, he publish'd a diploma or imperial Placcat, wherein he indulged all women this privilege, that they might freely depart from the town, but not carry any luggage with them, but what they could bear upon their backs. Hereupon the duchess took Guelpho her husband upon her shoulders, and all the other women following her example, came out of the gates, instead of gold and silver, laden with men and youths. The emperor being much taken with this witty stratagem, forgave Guelpho the duke with all his adherents. Lorenzo de Medicis duke of Tuscany reading this story, was so transported with joy and pleasure, that being sick of an indisposition, to which his physicians could apply no remedy, he recovered his health by it, as we are told by Bodin. *Camer. Oper. Hor. Subcis.*

King Edward I. before his father's death, had a mind to exercise his valour in the Holy Land, and at his coming thither having relieved the great city of Acon, and kept it from being surrendered to the sultan, that with other acts of courage and conduct rendered him so hated by the Turks, that they resolved to take away that life by treachery, whom they durst not attempt in battle. To this purpose one Anzazim, a desperate assassin, under pretence of delivering letters to him from the grand signior, gave him three dangerous wounds with a poison'd knife, which were thought to be mortal, and doubtless would have been fatal to him, if the lady Eleanor

Eleanor his wife had not ſuck'd out the poiſon with her mouth. *Hiſt. of England.*

Hota was the wife of Rabi Benxamut, a valiant captain, and of great reputation amongſt the Alarbes, and had been bravely reſcued out of the Portugueze, who were carrying her away priſoner, by the exceeding courage and valour of Benxamut her husband. She ſhewed her thankfulneſs to him by the ready performances of all the offices of love and duty. Some time after Benxamut was ſlain in a conflict, and Hota perform'd her husband's funeral obſequies with infinite lamentations, laid his body in a ſtately tomb, and then for nine days together ſhe would neither eat nor drink, whereof ſhe died, and was buried, as ſhe had ordain'd in her laſt will, by the ſide of her beloved husband. Of her I may ſay as Sir Henry Wotton wrote upon Sir Albert Morton's lady:

He firſt deceas'd; ſhe for a few days try'd
To live without him, lik'd it not and dy'd.

Arria the wife of Cecinna Pætus underſtanding that her husband was condemn'd to die, and that he was permitted to chuſe what manner of death he liked beſt. She went to him, and having exhorted him to depart this life courageouſly, and bidding him farewel, gave herſelf a ſtab into the breaſt with a knife ſhe had hid for that purpoſe under her cloaths. Then drawing the knife out of the wound, and reaching it to Pætus, ſhe ſaid, *Vulnus quod feci Pæte non dolet, ſed quod tu facies.* "The wound I have made, Pæ-
"tus, ſmarts not; but that only which thou

"art about to give thyself." *Camer. Oper. Subcisiv.*

Artemisia the queen of Caria bore so true a love to her husband Mausolus, that when he was dead, she prepared his funeral in a sumptuous manner, and sent for the chiefest and most eloquent orators out of all Greece, to speak orations in his praise upon the chief day of the solemnity. When the body was burnt, she had the ashes carefully preserv'd, and by degrees (in her drink) she took down those last remainders of her husband into her own body; and as a further testimony of her love to his memory, she built him a sepulchre with such magnificence, that it was numbered amongst the seven wonders of the world. *Val. Max.*

Camma the wife of Sinatus, the priestess of Diana, was a person of very great beauty and virtue. Erasimorix, to enjoy her, had treacherously slain her husband; he had often attempted in vain to persuade her to his embraces, by fair speeches and gifts, and she fearing he would add force to these, feigned herself to be overcome with his importunity. To the temple they went, and standing before the altar, as the custom was, the new bride drank a cup of wine in a golden vial to the bridegroom, which he received and drank off with great pleasure; which done, falling on her knees with a loud voice, she said, I thank thee, O venerable Diana, that thou hast granted me in thy temple, to revenge the blood of my husband, which was shed for my sake; which said, she fell down and died. Now did Erasmorix perceive the wine he had drank was poison'd, nor was it long after ere he him-

himself as another sacrifice fell dead at the foot of the altar. *Fulgos.*

Portia the daughter of Cato, and wife of Marcus Brutus, when she conjectured by the sleepless and disturbed nights of her husband, that he had conceived some great thing in his mind, and concealed it from her in suspicion of her weakness, she, (to give her husband an instance of her constancy and secrecy) made herself a deep wound in her thigh with a razor, and there followed a stream of blood, debility and a fever. When Brutus came home, sad at so unexpected an accident, she causing all to withdraw, Sit down, said she, I have something that is serious to discourse with you; when I married you, I came to your house as a wife, not as a mistress or whore, nor only as a companion of your bed and board, but of all prosperous and adverse things. I am Cato's daughter, and reckon you that I am of that blood? What then? Do I complain of you? Not at all, if I look at other matters, conjugal solemnities, good will, and this external love; but I look higher, and would have your friendship also; and that is the only grief of my mind which torments me, that you have my fidelity in suspicion: For wherefore should you dissemble? Do I not perceive the care you are in? That there is some secret and great enterprize you are in agitation about? Why do you conceal it from me? If I can lend you no assistance, expect some comfort at least from me. For as to my secrecy, I am able to engage. Consider not the rest of my sex; I say again that I am the daughter of Cato, and I add thereunto that I am the wife of Brutus. Either nature

(being from ſuch a father) or converſation with ſuch a husband, will render me conſtant and invincible againſt all that is to be fear'd. Why do I multiply words, I myſelf have made experiment of myſelf, and ſee this wound which of my own accord I have given myſelf, that I might know whether I could undergo with courage any grief and torments. I can believe it, I am able to bear them, to deſpiſe them, and I can die, Brutus, with, and for my husband. If therefore you are about any thing that is juſt and honourable, and worthy of us both, conceal it no longer. Brutus admiring the greatneſs of her mind, and ſurprized with the diſcovery of ſuch an affection, lift up his hands for joy: And, 'O all 'ye powers above, ſaid he, be ye favourable 'and propitious to my deſires, and make me a 'husband that is worthy of Portia.' Then he recited in order to her the conſpiracy againſt Cæſar, and who they were that were concern'd therein. She was ſo far from being affrighted therewith, or deterring him from it, that ſhe encouraged him to proceed. But the day they were to perform the enterprize, being in fear for Brutus, ſhe ſwooned, and was ſcarcely recovered by him. At laſt Brutus being overcome and ſlain at Philippi, ſhe determined to die. And when her friends being ever with her, deprived her of the opportunity and means, ſhe at laſt ſnatch'd the burning coals with her hands out of the fire, and thruſting them into her mouth, ſhe kept them there till ſhe was choak'd. *Lipſ. Monit.*

In the reign of Veſpaſian, there was a rebellion in Gaul, the chief leader of which was Julius

lius Sabinus, the Gauls being reduced, the captain was sought after to be punish'd; but he had hid himself in a vault or cave, which was the monument of his grandfather. He caused a report to be spread of his death, as if he had voluntarily poison'd himself; and the better to persuade men of the truth of it, he caused his house to be set on fire, as if his body had therein been burnt. He had a wife, whose name was Eponina, who knew nothing of his safety, but bewail'd his death with inconsolable tears. There were only two of his freed men who were privy to it, who pitying their lady, (who was determined to die, and in order thereunto had now abstain'd from all manner of food for three days together) declared her purpose to her husband, and besought him to save her that loved him so well. It was granted, and she was told that her Sabinus lived. She came to him, where they lived with secrecy and undiscovered for the space of nine years together. She conceived and brought forth children in that solitary mansion. At last the place of their abode came to be known, and they were taken and brought to Rome, where Vespasian commanded they should be slain. Eponina producing and shewing her children, 'Behold, O Cæsar, said she, such as I have 'born and brought up in a monument, 'that thou mighteſt have more suppliants for 'our lives.' Cruel Vespasian, that could not be moved with such words as these! Well, they were both led to death, and Eponina joyfully died with her husband, who had been before buried with him for so many years together. *Ibid.*

Eumenes burying the dead, that had fallen in the battle of Gabine against Antigonus, amongst others, there was found the body of Ceteas, the captain of those troops that had come out of India. This man had two wives, who accompanied him in the wars, one which he had newly married, and another which he had married a few years before, but both of them bore an entire love to him: For whereas the laws of India require that one wife shall be burnt with her dead husband, both these proffered themselves to death, and strove with that ambition, as if it was some glorious prize they sought after. Before such captains as were appointed their judges, the younger pleaded that the other was with child, and that therefore she could not have the benefit of that law. The elder pleaded that whereas she was before the other in years, it was also fit that she should be before her in honour, since it was customary in other things, that the elder should have place. The judges, when they understood by midwives, that the elder was with child, passed judgment that the younger should be burnt, which done, she that had lost the cause departed, rending her diadem, and tearing her hair as if some grievous calamity had befallen her. The other, all joy at her victory, went to the funeral pile magnificently dressed up by her friends, led along by her kindred, as if to her nuptials, they all the way singing hymns in her praises. When she drew near the fire, taking off her ornaments, she delivered them to her friends and servants, as tokens of remembrance. They were a multitude of rings, with variety of precious stones, chains and stars

of

of gold, &c. This done, she was by her brother placed upon the combustible matter by the side of her husband. And after the army had thrice compassed the funeral pile, fire was put to it, and she, without a word of complaint, finished her life in the flames. *Diodor. Sicul.*

But we must now turn the tables, and shew you the reverse of this lovely picture in bad and unnatural wives, who, by their extravagant and vexatious tempers, have hastened the deaths of their too indulgent husbands.

Bithricus, king of the West Saxons, espoused the daughter of Offa king of Mercia, who, after he had reigned seventeen years, poison'd him, and afterward fled into France with a great mass of treasure, where Charles the then reigning monarch, knowing she was vastly rich, put it to her election, whether she would marry him or his son. She made choice of the son, because, as she said, he was the youngest. Then said the king, 'Hadst thou chosen me, thou 'shouldst have had my son; but now thou hast 'put a slight upon me, thou shalt have neither 'of us.' Then seized her money, and sent her to a monastery, where she became a professed nun; and afterward was lady abbess for some time, till she was found to have commited adultry with a layman, and then was expelled the convent, and ended her life in poverty and misery. *Stowe's Annals.*

Semiramis, wife of Ninus king of Assyria, was a very ingenious and beautiful woman, whom her husband passionately loved, and was very constant and faithful to her; and she being sensible he would deny her nothing, desired him,

as

as an evidence of his affection, that he would resign the government of the empire to her for five days. The king suspecting no ill, complied with her request, and now having the power in her own hand, she caused her husband to be murder'd and usurp'd the throne.

Fulvius being informed that the Triumvirate had decreed him to be banish'd, applied himself to his wife, and desired her, for the love he had always shewed her, that she would compassionate his circumstances, and contrive some way to conceal him from his enemies; and he had reason to believe that she would consider him in this extremity, because from a slave he had made her a free woman, and taken her to be his wife. But he found himself mistaken, for she suspecting he was kind to another woman, discover'd him to the Triumviri, who put him to a miserable death. *Fulgos. Ex.*

Joan, grandchild to Robert king of Naples, by Charles his son, succeeded her grandfather in the kingdom of Naples and Sicily, in 1343, a woman of a beautiful body, and rare endowments of nature. She was first married to her cousin Andrew, a prince of royal extraction, and of a sweet and loving disposition. But he being not able to satisfy her wantonness, she kept company with lewd persons. At last she grew weary of him, complaining of his insufficiency, and caused him, in the city of Aversa, to be hung upon a beam, and strangled in the night-time; and then threw out his corps into a garden, where it lay some days unburied. It is said that this Andrew on a day coming into the queen's chamber, and finding her twisting a thick string of

silk

silk and silver, demanded of her, for what purpose she made it; she answered, to hang you in, which he then little believed, the rather because those who intend such mischief, use not to speak of it before hand; but it seems she was as good as her word. *Full. proph. statr.*

Alboinus the first king of Italy of the Lombards, having slain Cunemundus king of the Gepidæ, made a drinking cup of his skull. Rosamund the daughter of that king, he had taken to wife; and being one day very merry at Verona, forced her to drink out of that detested cup, which she so stomached, that she promised one Helmichild a courtier, that if he would aid her in killing the king, she would give him both herself and the kingdom of Lombardy. This when he consented to and perform'd, they were so hated, that they were constrained to fly to Ravenna, unto the protection of Longinus the exarch, who persuaded her to dispatch Hermichild out of the way, and to take him for her husband, to which she willingly agreed. Hermichild coming out of the bath, called for drink, and she gave him a strong poison; half of which when he had drank, and found by the strange operation how the matter went, he compelled her to drink the rest, and so both died together. *Heyl. Cosmog.*

When Alexander the Great had determined to invade the Dacæ, where he knew Spitamenes was, who not only had revolted himself, but had also drawn divers others into the society of his rebellion, and had several times overthrown some of Alexander's captains, there fell out one thing remarkable. The wife of Spitamenes, (upon

 whom

whom he extremely doated) when by her feminine flatteries she was not able to persuade her husband, to make trial of the victor's clemency, and to endeavour to appease that Alexander whom he could not avoid or escape, she set upon her husband when intoxicated with wine, and lay fast asleep; and drawing a sword, that she had concealed under her garments, she cut off his head, delivered it to a servant that was conscious of her fact; and with him only in her company, as she was, with her garments besprinkled with his blood, she went directly to Alexander's camp, and caused him to be informed that there was one there, to inform him of something that he was concerned to know from her. When she was admitted, she desired the servant might come in, who shewed the head of Spitamenes to those that searched what he carried, wrapt up in his garment. When the king knew this, tho' he looked upon it as a considerable piece of service to him, that a renegado and a traitor was dispatched; yet had he a horror of the fact, that she should insnare his life that had well deserved at her hands, who was her husband, and parent of the children which they had betwixt them; so that considering the atrocity of the fact overweighed any pretended merit from himself, he sent her word, that she should forthwith depart his camp, lest she should infect the Greeks with the barbarity of her example. *Pezel. mellific.*

The noble Pittacus, so famous for his valour, and as much renowned for his wisdom and justice, feasted upon a time certain of his friends, who were strangers. His wife coming in at the

midst

midſt of the dinner, being angry at ſomething elſe, overthrew the table, and tumbled down all the proviſions under foot. Now when his gueſts and friends were wonderfully diſmayed and abaſhed hereat, Pittacus made no more ado at the matter, but turning to them, ſaid, 'There is 'not one of us all but hath his croſs, and 'one thing or other wherewith to exerciſe his 'patience; and for my own part, this is the 'only thing that checks my felicity; for were 'it not for this ſhrew my wife, I were the hap-'pieſt man in the world; ſo that of me theſe 'verſes may be verified.'

This man, who while he walks the ſtreet,
  Or public place, is happy thought;
No ſooner ſets in houſe his feet,
  But woe is him, and not for nought.
His wife him rules, and that's a ſpite,
She ſcolds, ſhe fights from noon to night.

Plut. Moral.

CHAP.

CHAP. CVI.

Youth, hopeful, wild, reclaimed and degenerate.

NO sooner are men blessed with children, but then begins their trouble, solitude and care, to train them up in virtuous principles, and lay the foundation of their parents comfort, and their own future happiness. The symptoms of their inclinations in their young and tender age, are so obscure, and the promises so uncertain and fallacious, that 'tis very hard to establish a solid judgment or conjecture upon them; which renders our circumspection perpetual, till they can chuse for themselves. Learning is a very necessary qualification in youth, but have a care of pedantry, lest his reading spoil his manners, and misguide his judgment. Let him imbibe his tutor's knowledge, but not be corrupted with their formal precepts; 'tis no matter if he forgets of whom he had his learning, so he knows how to apply it to his own use, without being troublesome with it. Conversation with wise men and foreign travel is of very great use to young men; whereas being brought up in their mothers laps, and within the smoke of their chimneys, makes them effeminate. Next to fortifying the soul, the body must be inured to hardship and labour to fit him for every condition; for

for no man knows what his ſon may be forced to, in the ſervice of himſelf, or his country. Ariſtotle did not ſo much trouble his great diſciple with the knack of forming ſyllogiſms, or abſtruſe notions in philoſophy, as in principling him with valour, magnanimity, temperance, and the contempt of fear or danger. If you ſee a youth hopeful, encourage him by ſuch methods as agree with his inclination, and he will ſoon be a good proficient, in the ſchool and exerciſe of virtue. If he is wild, reclaim him by gentle uſage, and a ſevere ſweetneſs, before ſhame and puniſhment make him obdurate; and as often as you perceive him apt to decline, reduce him by repreſenting to him the conſequences of an ill life, and the benefit ariſing from a good one.

Alexander the Great gave evident ſymptoms in his youth of a magnanimous and unparallel'd maturity; for when no man durſt mount the fierce and unruly horſe Bucephalus, that was preſented to his father Philip, he beſtrid him and managed him with ſuch dexterity, that when he diſmounted, his father embraced him, and with tears trickling from his eyes, ſaid, 'Son, ſeek 'out a greater kingdom, for that which I ſhall 'leave thee will be too narrow to content ſo 'great a hero.' He had before obſerv'd the greatneſs of his ſon's mind; for when he was a boy at ſchool, and news was brought him of a great victory his father had gained: 'If, ſays he, 'fetching a deep ſigh, my father conquer all, 'what will be left for me to do?' And being told all his father gained was for him, 'I little 'value, ſaid he, a great and potent empire, if 'the

'means of gaining glory and renown be taken 'from me.' *Fulgos. Ex.*

Themistocles, in his juvenile years, gave such presages of a quick wit and a solid judgment, that his schoolmaster observing it, was wont to say, 'My son, thou wilt not be indifferent, 'but either a great glory or a plague to thy 'country.' And he happily proved the former, though it was some time first. *Plut. Paral. in Themist.*

Theodoricus Meschede, a learned physician in Germany, was blessed with a son of his own name, who at fifteen years of age, in learning and eloquence, excelled those that had gained a reputation by it. He wrote to Trithemius, and other learned men of that age, many epistles on variety of subjects, in such exquisite Ciceronian eloquence, that for the accuracy of his wit, his dexterity and promptitude in writing, and smartness in disputing, he was accounted the wonder of his age.

Titus Vespasian, in his younger years, was so cruel, covetous, riotous, unchaste, and given to all manner of debauchery, that he was commonly called another Nero. But being elected emperor, he so changed his course of life, that he was celebrated for the contrary virtues. He would not suffer any of his former associates so much as to come into his presence. Queen Berenice, for whom he had sometime a great affection, he sent away from Rome. He made himself supreme pontiff, to keep his hands from being defiled with blood, and demean'd himself during his whole reign, with so much justice, integrity, clemency and innocence, that he was me-

meritoriouſly ſtiled, from his coronation to his diſſolution, the joy and delight of mankind. *Suetonius.*

King Henry V. while prince, was extremely wild, and being corrupted with extravagant, loud and riotous companions, did many things to the grief of the king his father, and had almoſt forfeited the love of the ſubjects. But immediately after his coronation, he ſent for his former looſe aſſociates, who being in his preſence, and it may be in hopes of being made great men, he commanded every one of them, upon the peril of forfeiting their heads, never to appear in his preſence, or come within the verge of his court; but that they might lie under no temptation to diſhoneſty, by their neceſſity and poverty, he allowed them each a competency for their ſubſiſtence in a reputable courſe of life; and became himſelf an exemplary and victorious prince. *Hiſt. of England.*

Polemo was a youth of Athens, of that wretched debauchery, that he not only delighted in vice, but alſo in the very infamy of it. Returning once from a feaſt after ſun-riſe, and ſeeing the gate of Xenocrates the philoſopher open, full of wine, as he was, ſmeared with ointments, a garland on his head, and cloathed with a looſe and tranſparent garment, he enters the ſchool, at that time thronged with a number of learned men, not content with ſo uncivil an entrance, he alſo ſat down on purpoſe to affront his ſingular eloquence, and moſt prudent precepts with his drunken follies. His coming had occaſioned all that were preſent to be angry, only Xenocrates retaining the ſame gravity in his countenance,

and dismissing his present theme, began to discourse of modesty and temperance, which he presented so lively before him, that Polemo affected therewith, first laid aside the crown from his head, soon after drew his arm within his cloak, changed that festival merriment that appeared in his face; and at last cast off all his luxury. By that one oration the young man received so great a cure, that of a most licentious person he became one of the greatest philosophers of his time. *Val. Max.*

Philip, the last save one of the Macedonian kings, was a prince endued with all the perfections of body and mind. He was a comely person, of a ready eloquence, of a royal gravity and majesty, of a great spirit, liberal-minded, and, in a word, a king of such promising hopes in his youth, that Greece had scarcely seen the like; but almost in a moment, he was so changed for the worse, that he became cruel, even to his own blood, poison'd the best men, beheaded some, banish'd others, degenerated into a very evil prince, and was hated and unfortunate. *Polyb. Hist.*

Herod king of Judea, in the first six years of his reign, was one of the best of princes, courteous, affable, mild and obliging, but afterward degenerated into downright barbarity. At one time he caused seventy senators of the royal blood to be put to death. He killed his beloved wife Mariamne, and three of his sons. When he saw death approaching, he sent for all the nobility from every part of Judea, caused them to be confined in the Cirque, on purpose to have them all murdred, not for any fault they had com-

committed, but becauſe at his death there ſhould be a real and univerſal mourning. *Lipſ. Monit.*

Nero emperor of Rome, at his firſt aſcending the throne, was a prince celebrated for his virtues, in which he continued five years; but afterwards poiſon'd his brother, compelled his tutor Seneca to bleed to death, ripp'd up the bowels of his mother, ſet Rome on fire, and abſtain'd from no kind of wickedneſs, till the world being weary of harbouring ſo vile a monſter, he became his own executioner. *Ibid.*

F I N I S.